LITTLE TIMOTHE his Lesson:

T. Park, 1791.

Or,

A summarie relation of the Historicall part of holy Scripture, plainely and familiarly comprized in Meeter, for the helpe of memory, and instruction of the ignorant.

By *E. G.* Master in Arts, and Physitian of the Hospitall of S^t. *Bartholmew*, of the foundation of Queene ELIZABETH in the Citie of *GLOCESTER*.

The third Impression corrected and amended.

DEVT. 11. 19.

You shall teach them your children, speaking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

COLOS. 3. 16.

Let the word of Christ dwell plenteously in you; teaching and admonishing your selves, in Psalmes, and Hymnes, and spirituall Songs, &c.

LONDON,
Printed by *Aug. Mathewes* for *John Grismond*, and are to be sold at his Shop in *Iuie*-Lane, at the signe of the Gunne. 1632.

TO THE RIGHT WORSHIPFVLL, THE Preſident and Gouernours of the Hoſpitall of S^t. *Bartholmew*, in the Citie of *Gloceſter*, M^r. *Iohn Browne* Maior, M. *Lawrence Wilſhire*, M. *Chriſtopher Capell*, M. *Richard Smith*. M. *Anthony Robinſon*, and M. *Iohn Bruſter*, Aldermen.

BEing long ſince enioyned by that Reuerend Father, and painefull Preacher, the Lord Biſhop that lately liued amongſt vs, to publiſh this poore peece of Poetrie, I haue at laſt aduentured it into the view of all. Many Criticks it muſt make account to meete with, and moe curious Readers then courteous, in this ſo literate

and cenſorious age ; wherein many Poems of the ſame argument are already extant, but moe of many other, and for due cadence of words and Poeticall meaſure, farre more excellent. Sith then the acceptance hereof may well ſeeme doubtfull, and the tenuity and nakedneſſe of it, is ſo apparant, as juſtly ſhameth to looke great learned men in face ; I haue thought meete and moſt conuenient to ſhaddow it vnder your Worſhips protection. Equitie craueth at my hands no leſſe : Firſt, in reſpect of you, who being by place and Office protectors of the poore, may juſtly challenge to Patronize and ſupport, whatſoeuer poore and lame labours doe creepe out of the Houſe. Secondly, in regard of my ſelfe, who being much bounden vnto you, for the loue and fauour I found in my free election, ſhould much forget what I owe, if I ſhould not vpon ſo juſt occaſion, thankfully acknowledge what is due.

due. Thirdly, in reſpect of the poore people of the place, whoſe benefit and good, charity doth challenge, and particular relation require mee by all juſt meanes and fit opportunities to purchaſe and procure. All the good that may be done them, muſt neceſſarily concerne either their ſoules or their bodies. For the body, as the miſeries thereof are more ſenſible, ſo is your care commendable, who at your ordinary and monethly Court, endeauour to encreaſe their weekely pay. For the ſoule, I would to God there were not ſome cauſe of complaint: and ſeeing this preſent argument is ſpirituall and diuine, giue me leaue in preſenting the ſame, to begge for them this heauenly benefit, that euen the ſoules of forty poore people, may by your due regard and prouiſion appeare to be moſt deare vnto you, as their bodily eſtate is tendered, pitied, and prouided for. What their caſe is, I neede not expreſſe: Saint

Iohn deſcribeth it at full, and in few words, *Reuel.*3.17.where he calleth the *Laodiceans*, *wretched*, *miſerable*, *poore*, *blinde*, and *naked*: a dangerous ſtate, and (which is moſt to bee lamented) they know it not. That it is to be ſuccoured and releeued, I ſhall not need to vſe many arguments for proofe or perſwaſion: I will only remember you of the intention; firſt, of the Foundreſſe, and then of the poore people. In the eye of the Foundreſſe both ſoule and body had their due reſpect; and if ſhee were ſo carefull for the benefit of the body, as by a Phyſitian and Chirurgion to prouide for their griefes, and by meanes of maintenance in ſome meaſure for life and lodging, to bring their gray heads in peace vnto the graue; it cannot once bee imagined (without wrong vnto the dead) but that by the Miniſters office and place appointed, a greater care was intended of ſending their ſoules with comfort

to

to their Sauiour. And as touching the poore people that come to be placed; it is knowne, to be the profeſſion of all, as to be maintained by the charity of the Houſe; ſo, to end their dayes in the ſeruice of God. Conſider therefore I beſeech you, that the ſacrifice they offer, is halt, blinde and lame; that the dayes they conſecrate, are their laſt and worſt; wherein they are neither fit to ſerue ſinne and the luſts thereof, nor yet the Lord and his holy will; and ſeeing they profeſſe a deſire of the choyce of the better part, let them not lacke helpe to direct them thereunto, that the eyes of their vnderſtanding may be opened, the hand of their faith ſtrengthened, and their feete guided to make ſtraight ſteps towards that narrow gate that leadeth vnto life. That this bleſſing may be vpon them, and the danger of the ditch auoyded, *Math.* 15. 14. in ſteed of traſh and riffe raffe (rightly ſo valued by the ſame *Reuerend Father*) *Vrſin. Cat. tranſlat. Epiſt.*

Father) let true wiſedome dwell among them, and a man of vnderſtanding bee procured them, that ſo together with their daily double praying they may haue alſo often inſtruction, and plaine teaching. And the labourer (you know) is worthy of his hire; and the hire (you will ſay) you know not where to haue, ſo that herewithall commeth all the difficulty. Here alſo let mee be bold to put you in minde, that ſpeciall care be had for raiſing and conferring maintenance to this purpoſe, by your prouident diſpenſation, and husbanding of the profits appropriated hereunto. Your good endeauours herein, may bee a meanes (when God ſhall graunt opportunity) to moue the heart of our noble King *Iames*, or the hopefull Prince *Henry* his ſonne, to raiſe this ſpirituall building higher, vpon ſo royall a foundation, layd by that excellent Princeſſe, & peereleſſe Queene, *Elizabeth* of bleſſed memory and admired.

mired. Whatſoeuer you gaine the poore people, you ſhall reape to your ſelues a worthy recompence; praiſe and good report among men, peace and comfort to your owne conſciences for diſcharge of your duty, and confidence before God in that great day of the appearing of your Sauiour and Iudge, when you ſhall without feare or fainting, giue vp an account, as of other actions, ſo of the truſt committed vnto you, of many the members of Chriſt, the bodies and ſoules of your poore brethren. If I ſeeme tedious, if importunate, if clamorous, let it be remembred, that it is no ſhame for a *Bartholmews* man to begge. Hoping therefore that I ſhall in time bee heard, I leaue pleading, and conclude praying; that you in gouerning may ſhew your ſelues euer to bee Magiſtrates of *Moſes* ſtampe; men of courage, fearing God, dealing truly, and hating couetouſneſſe, And that we the members of this foun- Exod. 18. 21

dation

dation may haue cause euer to shew our selues more and more thankfull to God, for his mercifull prouision, and to you for your religious and carefull dispensation.

Bartholmews:
Decemb. 8. 1611.

Your Worships
in all dutie,

EDMOND GRAILE.

TO THE RIGHT Worshipfull Sir WILLIAM THROCKMORTON, Knight and Baronet, *and to the Lady* CECILIE *his vertuous wife, E. G. wisheth continuance, and encrease of all heauenly and earthly happinesse, to their endlesse comfort.*

TO none more rightly then to you I owe
this Map (for memory) of holy writ:
The former part, you quickned as you know
by daining grace and liking vnto it,
When as in dust it lay, a birth forlorne,
And durst not further flye for feare of scorne.

And from that influence, the later bud
hath sprouted out to satisfie desire:
But all in priuate meant, for walls of mud
fit Country Cottages, but mount not higher.
And that it comes with Characters thus clad,
Authority gaue charge they should be had.

Doctor Parrie Bishop of Glocester

To presse vnto the Presse, this world in Print,
where wit doth warre with wisdom, humors hold
The reines o're Reason, Will prescribes the stint,
and measures that the best, which is most bold;
in meaner wits I doe it madnesse deeme,
Since worthier workes doe misse of right esteeme.

But call you that oppression of the *Presse*,
when higher powers command and I obey?
I rather thinke, I should be iudg'd no lesse
then non conforming, if I should gaine-say.
The spreading theirs, the springing is your owne,
And by the timely fruit, let tree be knowne.

If

Gen.8.17. If Masters would in *Abrahams* steps insist,
18. if Mothers *Bathsheba's*, or *Hanna's* were,
1 Sam.1.24 If Ladies like *th'Elect*, from what they list,
2.Iohn v.4. Would curbe their families to God his feare:
Then should this simple plant haue place enough,
Then should the fruits be seene to follow proofe.

If grand-dame *Lois*, her Lesson were in vse.
we should not see young children from the shell
To sweare, to curse, to practise all abuse,
and by their parents patterne to rebell:
2 Tim.1.5. For from the faith that in her first did dwell,
compared with Young *Timothy* could talke, and Scriptures tell.
Cap.3.15. And for impression in that tender mould,
and best those vessels new at first to season,
This paines was meant, and by all meanes I could,
made fit for their capacity and reason.
Story we know, with pleasure spendeth time,
And what runs readier on the tongue then rime.

Spend a few houres, and it is read and spare,
Lend a few dayes, and it is learn'd by heart,
Esay 28. By line on line, and litles here and there,
I laboured haue, long stories to impart,
Where brevitie obscurity hath bred,
There let the Text be turned to and read.

Ios. 24. Blessed be God, good *Iosua* his minde,
doth plenteously your Christian hearts possesse
The sweetnesse in this sacred word you finde,
procure (no doubt) th'effects which shew no lesse
And that you may with grace be euer blest,
I humbly pray, and euermore I rest

Your Worships most bounden,

E. G.

Vpon the Authors Worke.

THey that haue pleas'd their knowledge to im-
(part,
And to bequeath their skill to after times,
Haue euer writ the chiefeſt grounds of Art
In ſome perſpicuous and compendious rimes:
Which being well obſeru'd and con'd by heart,
Sticke faſter by vs, and doe long remaine
Firmely imprinted in the weakeſt braine.

Thus long diſcourſes, that whole Volumes fill
Containing rules of life, or true narrations
Of mighty men that liued well or ill,
Or ſome good counſell, or ſound diſputations
In verſe abridged, and with heedfull skill
Summ'd vp in briefe, are by that means cõfin'd
Within the narrow cloſet of mans minde.

This and ſuch helpes hath humane skil prepar'd,
For humane frailty: but vntill this day
For other Arts how euer men haue car'd,
The Art of Arts wanted this locke and key
To ſhut her treaſures vp: no man hath ſpar'd
Time for this taske, vntill Grayle *vndertook*
In this ſmal cheſt to lock vp Gods great Book.

Tis

T is not to pleaſe the nice he tooke this paine,
Their itching eares, and curious eyes delight,
In ſuch a fluent ſtile that muſt containe
More words then matter: 'tis his veine to write
Much in few words, and in their ſenſe ſo plaine,
That the vnlearned in his ſhallow heart
May now contain the great Soul-ſauing Art.

I. M.

In Momum.

VVAs *Momus* (trow you) whelp'd in Butchers ſtall,
That he reſembles ſo that greedy kinde?
For marke: the worſt that is of men let fall,
Lying in midſt of better fare halfe pin'd,
He chambers, as a baite pleaſing his mind.
Fie on him, fie, that he ſo curriſhlie,
ſhould ioy in that, which others doe defie.

Or was he of that Curres moſt ſpiteſull brood,
Which ſate in crib, keeping the Oxe from meat?
For he from others keepes that wholeſome food,
Which (hungry ſoules) they ſeek for with their ſweat
And yet himſelfe diſdaines thereof to eat.
O curſed enuie, that to ſtray the more,
Will euen himſelfe leade way vnto deaths dore.

Or rather ſprang he from that helliſh hound,
That welcome damned ſoules to *plutoes* place?
He ſo doth triumph when ought may be found
In others, that may turne to their diſgrace.
(O worthy progenie! O noble race!)
What ere he deemed was, be ſure of this,
Were he a *God*, yet now a *Dog* he is.

What, what a *Dog*? and ſhould his ſnarling bay,
Scar men from that the wiſe haue healthfull tried?
No: worthy *Iaſon* held on in his way,
Though he might ſeeme by ſea, and land denied,
By Buls repel'd, by Dragons fell enuied.
Shall hope of treaſures earthly ſo inflame,
And ſhall not heauenly much more doe the ſame?

I. G.

The Author to the curious Reader.

I Leaue perfection of a Poets skill,
(which doth with ſiluer rayes poore ruſticks
To Siluеſters, *and to* Du Bartas *quill, (daunt)*
and ſuch as harbour where the Muſes *haunt,*
Bathing in cryſtall ſtreames of rare conceits,
conceiting what they liſt of any ſubiect,
Subiecting whatſoeuer them delights,
vnto their wit and art, their natures obiect.
To ſuch leaue I, the maieſtie
of Poetrie diuine:
More rife is their dexteritie,
their Wits more ripe then mine.

There needes no garland where the wine is good,
nor colours, where the ſubſtance is moſt pure.
Sincerity by Truth hath euer ſtood,
and ſhall, ſo long as doth the Truth endure.
More truth then ſacred veritie,
no creature can require.
And who ſo likes ſimplicitie,
loe heere his full deſire.

THE FIRST PART OF THE SVMME OF THE HOLIE HISTORY.

The First Section.

IN the beginning God alone,
did Heauen and Earth create.
He ſpake the Word, and it was done,
as Scriptures doe relate.
The earth had neither formꝫ nor face,
the darkeneſſe covered all,
When thus he made in ſixe dayes ſpace,
the creatures great and ſmall. *Geneſis. Chap. 1.*
The firſt day he commanded light,
the darkeneſſe to prevent:
The ſecond day he reard in ſight,
the ſtately Firmament:
The third, the earth with fruits adorn'd,
the ſwelling Sea debarres:

The fourth, the Sun & Moone were form'd,
with all the glorious Starres:
The fift, the Fiſh with ſcales and finnes,
and then the feathered Foule:
The ſixth, the Beaſts and creeping things,
and then that living Soule,
Which that one God, in perſons three,
did make by conſultation:
With purpoſe that the ſame ſhould bee,
the Mirrour of Creation.
Euen Male, and Female perfect man,
right Holy, Wiſe, and juſt:
For he did beare Gods Image than,
though he were made of Duſt.
Thus having finiſh't all with ſpeed,
and bleſt them, and proteſted,
That each thing made was good indeed,
the ſeaventh day he reſted.
For *Adams* aide, who was alone,
the Lord God formed *Eue*:
Fleſh of his fleſh, Bone of his bone,
and vnto them did giue,
A Soueraigne power in *Paradiſe*,
to rule by Sea and Land.
And all the creatures did rejoyce,
to doe what they command,
And all the fruits were theirs for meate,
that in the Garden grew.

Saue

Saue one alone, which if they eate,
death certaine ſhall enſue.
But *Eue* for all that liſtened
vnto the Serpents lies,
And tooke and eat the fruit forbid;
yet *Adam* ate likewiſe,
And thereby thought like God to bee;
but for this great offence,
Poore ſoules! to ſhame and miſery
they were caſt out from thence.
Now wretched man was wrapt in woe,
and in his loynes his heires,
For curſed and corrupt they goe;
Yet to preuent deſpaires, Verſe 15.
God promiſed them to reſtore
vnto a ſtate more ſtable,
And *Eue* vnto her husband bore, Chap. 4.
Cain and his brother *Abel*.
Abell was ſlaine by curſed *Caine*,
who did his goodneſſe ſcorne, *Anno mundi.*
But *Evah* did conceive againe, 130.
and godly *Seth* was borne.

Sect. 2.

FRom *Seth* did ſpring a race of men
religious and vpright,
Yea *Henoch* walkt with God, and then
was taken out of ſight.

Anno 1056 His grand-child *Lamech* did beget
Noah: and then began,
The ſonnes of God their face to ſet,
Chap.6. on daughters faire of man:
Thence Giants came and mungrel kinde,
on whom the Lord did frowne,
And for their ſinne and wicked minde,
did threat the World to drowne.
Noah alone on earth did liue,
vprightly; him God ſent,
And did an hundred yeeres them give,
and twenty to repent.
Meane while built *Noah* at his charge,
an Arke three ſtories high:
The wicked World liu'd ſtil at large,
and dream'd that *Noe* did lie:
Till fountaines burſt, and open ſtood,
Chap.7. heaven windowes all, for raine,
Which quickly caus'd a fearefull flood,
for downe it powres amaine,
Anno And all the earth with ruine fils;
1656. men, beaſts, and birds muſt die,
When as the flood above the hils
flow'd fifteene cubits high.
Which rag'd well neere a yeare about,
and then was *Noah* bidden
To bring thoſe liuing creatures out,
which in the Arke were hidden.

And

And out they came, both they and theirs,
foure women and foure men,
The vncleane creatures all by pairs,
the cleane by ſevens: and then
They offered ſacrifice, God ſmel'd Chap. 8.
a ſmell of reſt: wherefore
He promiſed though man rebel'd
to drowne the world no more:
And plac'd the rainebow for a pledge
and did againe vouchſaue
To man, a Soveraigne priviledge Chap. 9.
above the Beaſts, and gaue
Their fleſh for food. Thus hauing made
a covenant of peace,
With *Noah* and his ſonnes; he bad
they ſhould mankind increaſe.
Of *Iaphet* did the Gentiles ſpring,
of *Cham* the *Canaanite*,
Who curſt was for vncovering
his fathers ſhamefull ſight,
But *Sem* vnto the Bleſſed Line,
was Heire, and from him came,
A race and Progenie Divine
to Father *Abraham*.
Now all the world, in ſpeech was one,
and did to build conſpire
A *Babel*, and confuſion
they gained for their hire.

Section. 3.

THis *Abraham* a faithfull man,
Anno left land and kindred all,
2008. And wandring vp and down he ran
where ere his God did call.
Chap. 12. From *Vr* he went to *Canaan*,
with *Sara* and with *Lot*,
To settle there he scarce began
but that by famine hot,
To *Ægypt* he was forc't to flie,
where fearing much his life,
Before King *Pharaoh* fainingly
he did deny his wife.
Chap. 13. To *Bethel* he goes backe againe,
where strife began to grow,
Twixt *Lot* and him; for wealth amaine,
did in vpon them flow.
Old *Abraham*, with humble heart,
to yonger *Lot* gaue place,
Chap. 14. And in distresse did take his part
and rescue him in chase.
Melchizedec did him meet and blesse,
but childlesse still he staid,
Chap. 16. Till *Ismael*: and that increase
was but by *Sara's* maid.
Chap. 13. 16 Yet God by speciall promises,
15. 5. 17. 6. himselfe did often tie,

As

As Heavens Starres, and ſand of Seas,
his ſeed to multiply.
And ſeal'd it with a Sacrament, Cap. 17. 10
to him and his heires male,
When ſolemnly he did appoint,
to circumciſe them all.
Meane time he did him entertaine,
very familiarly, Iam. 2. 23.
Much like a friend, as was moſt plaine, Chap. 18.
when *Sodoms* ſinfull cry
Did pierce the skies, and God downe came,
and if but tenne good men
Could there bin found; for *Abraham*,
the Lord had ſpar'd it then.
So fire and brimſtone fearefully
from heaven fell apace,
And furnace-like the ſmoake did flye: Chap. 19.
juſt *Lot* in better caſe,
To little *Zoar* fled for life,
where in a drunken moode,
On's daughters (having loſt his wife)
he got a * curſed brood.

Section. 4.

THence *Abraham* went to *Gerar* land, Chap. 20.
where hee againe for feare,
Denied his wife, but by Gods hand,
Abimelech did forbeare.

Long had he waited, hope was paſt,
yet ſtill he did beleeve:
And God remembred him at laſt,
Chap. 21. and *Sara* did conceive:
And in her old age *Izhaak* bare,
and nurſt him on her knee,
And joyfull *Abram* did not ſpare
to make a feaſt; but ſee
This onely ſonne, and onely heire,
of promiſe God commands,
Anno To be both ſlaine, and burnt with fire
2108. and that by *Abrams* hands.
Wel: he obeyed, and called his men,
Wood, knife, and ſonne he tooke,
On, to the place they go, and when
was bent the deadly ſtroke
God ſtayd his hand, and in the ſtead
of *Izhaak* there was tyed,
Chap. 22. A ramme for ſacrifice. Indeed
here *Abrahams* faith was tryed.
His ſonne thus ſpar'd, his godly care
was next about to ſpy,
For him a wife, and therefore ſware
Chap. 24. his mans fidelity.
Who full religiouſly perform'd
the office on him layd,
And with *Rebekah* ſoone return'd,
a faire and vertuous Mayd;

Whom

Whom *Izhaak* married, but ſtill,
Shee barren was, they prayd:
God heard, and granted all their will,
and further to her ſayd: Chap. 25.
The Babes that in her wombe did ſtriue,
were twinnes and nations twaine,
The younger ſhould prevaile and thriue,
the elder ſhould remaine
A ſervant: *Eſau* was his name,
and as he Veniſon ſought,
And backe againe well wearied came,
his brother *Iaakob* bought
His birth-right for a meſſe of broth,
Meane while was *Izhaak* bleſſed,
Though envious Philiſtines be wroth, Chap. 26.
and him with wrongs oppreſſed. ver. 14. 15.
When age came on and eyes waxt dimme,
then ſolemnly he meant
To bleſſe his ſonne, requiring him,
Veniſon for that intent.
About goes *Eſau* with his bow,
but *Iaakob* doth preuent him;
The meanes his mother did him ſhow, Chap. 27.
and cunningly preſent him,
In *Eſaus* clothes and skinnes of kids,
vnto his father; who
Miſtruſts the voyce and therefore bids,
come neere to feele and know.

With

With fat of earth, and heavens dew,
with happy ſeed and kinne,
He bleſt him (reuerend was the ſhew)
and then came *Eſau* in.
And hee with teares and piteous mone,
the bleſſing ſought in vaine,
He came too late, alas 'twas gone,
With that he beat his braine
To ſeeke and worke revenge, and then
the dayes (quoth hee) make ſpeed,
Of mourning for my father, when
Ile ſlay him for this deed.

Section. 5.

THen did *Rebeckah* foorthwith call,
and ſend *Iaacob* away,
Leſt *Eſau* ſhould vpon him fall,
his bloody vow to pay.
And *Izhaak* charg'd him (taking leaue)
to play a wiſer part,
Then *Eſau*, who did vexe and grieue,
Chap. 27. by heathen wiues his heart.
But he ſhould to his Vncle goe,
and match in godly race,
And bleſſing ſhould be with him; ſo
hee went out from their face:
As he in fields that night did ſleepe,
in Haran, on a ſtone,

By

By dreame hee ſaw a ladder ſteepe
from Heaven ; and thereon
The Angels paſsing, and aboue
God ſtanding all in view,
The bleſſed promiſe of his loue,
with *Iaacob* to renew.
There *Iaacob* vow'd the Lord to feare :
thence on he went apace,
Inquiring in the fields to heare,
of *Labans* dwelling place.
The ſhepheards ſhewed him readily,
his Coſen *Rahel* there : Chap. 29.
Whom he ſaluted cheerefully,
and ſhe could not forbeare.
But ran and carried home the newes :
then *Laban* hies to meet him,
To dwell there he muſt not refuſe,
where all his kinred greete him.
A match was made, and ſeuen yeeres
for *Rahel* ſerue he muſt,
But *Leah* in the light appeares,
ſo falſe was *Labans* truſt.
Well, ſeuen moe he was content,
to ſerve for his beloved,
And thought the time full quickly ſpent, Chap. 29. verſ. 20.
though full of toyle it proved.
God bleſſed *Laban* for his ſake, Cap. 31. 38. 39.
but him he bleſt much more,

What

What ever wages he did take,
to him was gaine in ſtore.
Then *Laban* did envy his wealth,
yet loath'd to let him goe,
Chap. 31. But *Iaacob* fled away by ſtealth,
and made him (following) know
The wrong he did; and both good friends,
after a chiding parted.
Then *Iaacob* in his journey ſends
to pacifie hard-hearted
Eſau his brother, who in Armes
was then againſt him bent;
But God prevented all the harmes,
and *Eſau* did relent.
Chap. 32. So *Iaacob* called *Iſrael*,
(for God had chang'd his name,
When he prevail'd at *Peniel*)
in peace to *Shechem* came.
Here *Dinah* did a gadding goe
and to her ſelfe brought ſhame:
And to the Shechemites much woe,
and to her brethren blame.

Section. 6.

Chap. 35. THence vp to *Bethel* had he word,
to goeto pay his vow
Of holy worſhip, for the Lord
againe to *Canaan* now.

From

From *Padan Aram* had him fet;
where mightily he grew
In family and ſubſtance great:
His tonnes names here enſue. Cap.29.30.
Reubeh, Dan, Leui, Simeon,
Iſſachar, Napthalin,
Aſer, Gad, Iudah, Zebulon,
Ioſeph and *Beniamin.*
Theſe twelue vvere Patriarkes, whoſe ſeed,
ſtill multiplyed more,
Even to thoſe thouſands promiſed
ſo oft and long before.
Iudah the royall line enjoyd,
who for a deed amiſſe,
Had *Tamars* life with fire deſtroy'd, Chap.37.
but that the fault was his.
Young *Ioſeph, Iacobs* joy, the reſt
ſtill ſtomacked and ſpited,
Yet hatred he deſerved leaſt,
had him his brethren righted,
For enuy they conſpir'd to kill, Chap.38.
but *Ruben* did perſwade.
Yet ſecretly they did him ſell,
to men of Merchants trade;
Who ſold him vnto *Potiphar,* Chap 39.
vvhere though he lived chaſt,
And faithfully himſelfe did beare,
yet vvas in priſon caſt.

But

But God beheld his miſery,
and gaue him wiſedome great,
By which hee was aduanced high,
Chap.41. euen next to *Pharaohs* ſeate.
For when the King no reſt could finde,
of dreames that him had paſt,
Th'ungratefull Butler then to mind
doth *Ioſeph* call at laſt.
And then he was from priſon ſent,
and ſet before the King,
Where hee to *Pharaohs* great content,
expounded euery thing.
Beſides, hee ſhew'd a ready way,
the famine to withſtand,
Which *Pharaoh* lik'd, and then did lay
on him the charge in hand.
So by him was proviſion made,
againſt the time of need,
Chap.47. verſe.14.17 19. Wherewith (to *Pharaoh* gainefull trade)
all Ægypt hee did feed.

Section 7.

Chap.42. OLd *Iaacob* and his ſonnes alſo,
were pinch'd with penurie,
Wherefore hee charged them to goe
and food in *Egypt* buy.
They went with griefe, & bought in feare,
not dreaming of their brother,

Nor

Nor did he countenance them beare
more kind then any other,
Till when they came to him againe,
affection was ſo great, Chap. 45.
He could no longer it containe,
within his breſt for heate.
With weeping eye and joyfull tongue,
hee then did plainely tell,
Hee was their brother *Ioſeph*, whom
to *Egypt* they did ſell.
The joy of either was ſo much,
that neither now could beare it;
Their ſobbing paſsion was ſuch,
that *Pharaohs* houſe did heare it.
Who underſtanding what they were,
commanded preſently,
With Charets, Horſe, and furniture
for *Iaacob* they ſhould hie.
So hee with all his family, *Anno*
came thither out of hand, 2298.
And welcomed moſt lovingly, Chap. 46.
were plac'd in *Goſhen* land.
In *Goſhen* land did *Iacob* ſee Chap. 47.
the fulneſſe of his dayes,
And in his ſonnes proſperitie,
his fill of earthly ioyes.
But ſolemnely before his death,
hee bleſt his ſonnes each one: Chap. 49.

And

And *Ioseph* eke gave vp the breath,
Chap.50. ere many yeeres vvere gone.
Novv when these fathers both were dead,
and still their seed did grow:
There rose a *Pharaoh* in his stead,
that did not *Ioseph* know.
Exodus. He tyrant-like with heavy hand,
Chap.1. of bondage prest them downe,
And gave the Midwiues strait command,
the males to kill or drowne.

Section.8.

Anno 2428. BOrne in these flames was *Moses* milde,
and by Gods providence,
Though cast in River flags (poore child)
yet was he freed thence,
Chap.2. By *Pharaohs* daughter, who did take,
and keepe him as her owne,
Vntill he came to mans estate,
when fearing to be knovvne,
For killing an Egyptian; hee
forsooke the Court and fled:
And all this was by Gods decree,
vvhose vvorke must novv be sped.
For God had heard the grievous crie,
of Hebrevves sore oppressed,
Chap.3. And *Moses* he ment to jmploy
in having it redressed.

And

And called and ſent him away,
to proud King *Pharao.* Chap. 4.
Requiring him without delay
to let his people goe.
But *Pharo* did the Lord deſpiſe, *Anno*
and asked what was he? 2508.
Increaſing more and more their cryes,
by greater cruelty.
The Lord to tame this tyrant ſtout, Chap 5.
and his owne folke to right,
With *Moſes* ſendeth *Aaron* out, Chap. 7.
to make him know his might.
They cauſed Blood, Frogs, Lice, and Flies,
with Murraine, Scabs and Haile,
And Graſhoppers and darkened Skies,
all *Egypt* to aſſaile Chap 8.
Excepting *Goſhen* land, where dweit Chap. 9.
Gods people *Iſrael,* Chap. 10.
Yet *Pharaohs* heart did nothing melt,
for ſtill hee did rebell.
Then was the Paſſeouer ordain'd, Chap 12.
and with the Paſchall blood,
The poſtes of all their doores were ſtain'd,
for their ſafegard and good,
Leſt that the Angell paſſing by,
ſhould ſmite them with the reſt:
For he the firſt borne did deſtroy,
of *Egypt* man and beaſt:

Which ſlaughter cauſ'd them dreadfully
at midnight vp to ſtart,
And to entreat with woefull cry,
all *Iſrael* to depart.
From *Egypt* then they forced went,
with borrowed Iewels plenty,
When they in *Egypt* yeeres had ſpent
foure hundred, ten and twenty.
But *Pharaoh* did repent the deed,
and forthwith did not ſlacke,
With men and chariots to make ſpeed
againe to bring them backe.
And to the red Sea them purſu'd,
Chap. 14. they paſſed thorow dry,
He followed with courage proud,
but in the midſt did lye.
For God affrighted man and horſe,
and made his chariots fall;
The Sea return'd with raging force,
and drowned King and all.
Of this ſo ſtrange deliverance,
Chap. 15. was then a godly Song,
Recorded for remembrance,
and ſo they march't along.

Section 9.

Iob. ABout this time (the learned Iudge)
did patient *Iob* endure,

All

All mischiefes that the Deuils grudge,
and malice could procure
To children, servants, goods, good name,
to body, and to his minde,
By fire, sword, whirlewinds, botch & blain,
by wife and friends vnkinde.
Who long and large discourses had,
to proue him plagu'd for sinne,
Whereby they did affliction adde,
to misery he was in.
And to such passions did him drive,
twixt hearts despaire and hope,
That flesh and spirit did strongly strive,
and scarce to breathe gave scope:
But God at last, just *Iob* commends, Chap. 42.
and doubl'd his former weale,
And check't his three censorious friends,
but now to *Israel*,
The Lord their God in open sight
directed them the way, Chap 13.
By fiery pillar in the night,
and shadie cloud by day.
With Angels food and waters fine,
from rockes that forced streame,
He fil'd them, yet they did repine Chap. 15. 24
full oft, ere that they came 16, 3.
To *Sinai*; where the God of might 17 3.
in glory did appeare.

Chap.19. And *Israel* trembled at the sight:
nor durst, nor might come neare.
Chap.20. There did he give the tenne commands,
and other Lawes did write,
For to containe them in the bands
of holinesse and right.
There did hee vnto *Moses* show
Chap.26. the Tabernacles frame;
In every point he taught him how
to make and vse the same.
Chap.28. There made he choise of *Levies* tribe,
the Priesthood to attend.
And did their duties all describe
Chap.32. at large from end to end.
Meane while had *Israel* made a Calfe,
and grievously offended;
But *Moses* zeale in Gods behalfe,
deserues to bee commended:
Who sharpely punish'd with the sword,
about three thousand men,
And earnestly besought the Lord,
to spare the remnant then.
Chap.33. God granted it, and promised
Chap.34. his Angell should (in token
Of love) hem leade; and then he did
renew the Tables broken.
Full forty dayes and forty nights,
was *Moses* in the hill,

Recor-

Recording what the Lord indites
his precepts Lawes and will.
Familiarly and face to face,
and faſting from all food,
He waited in that holy place:
and thence he came and ſtood
In preaſſe of people to recite
all that the Lord had ſayd, Cap. 34. 35.
What time his face did ſhine ſo bright,
as made them much afraid.

Section 10.

WHen as the tabernacle now, *Anno*
was finiſhed and reared: 2510.
And with appertinances due, Chap. 40.
well furniſhed appeared.
Towards *Canaan* the promiſ'd land, *Numbers.*
that flow'd with milke and hony, Chap. 10.
They marched foorth band after band,
with ſtubborne hearts and ſtony.
For by the way they ſoone forgot
Gods mercy and his power,
And car'd not how they him prouok't
to anger every houre.
They long for fleſh, they MANNA loathe, Chap. 11.
and backe they will retire.

Chap.14. They fret at GOD and *Moſes* both,
for croſsing their deſire,
Nor would they warned be, though they
his dreadfull Iudgements ſaw
On them inflicted day by day,
which liu'd not vnder law.
Chap.16. As *Korah*, *Dathan*, *Abiram*,
with thouſands moe among,
Chap.12. *Nadab*, *Abihu*, *Miriam*,
and ſuch as ſerpents ſtong.
Chap.13. Yet tempted they the Lord ſo long,
and with ſo high an hand,
That in his wrath he twore, not one
ſhould enter to the land.
Chap.14. Saue *Ioſhua* and *Caleb*, who
returning with the ſpies,
Affirm'd the truth that they did know,
and croſſ'd their fellowes lies.
So wandred they in wildernеſſe,
the ſpace of forty yeeres,
Chap.26.64 Till all were dead that did tranſgreſſe:
as by Gods booke appeares.
Their ſonnes he then did forward bring,
'gainſt all that kept them backe,
As *Sihon*, *Og*, and *Moabs* King,
whoſe name was *Balaack*.
Cap.21.24. Who hired *Balaam* them to curſe,
and ſo thought to moleſt them,

But

But for himselfe it was much worse, Chap 22.
for *Balaam* three times blest them,
He and those two,& fiue Kings more, Chap.31.
which were of *Midian*,
Were in reuenge of *Baal peor* Cap.25.17.
subdued,spoyled,slaine. 18.
Here *Rubens* tribe,and *Gad* also, Chap.32.
their heritage possest,
On promise they should marching goe
in armes before the rest.
Here *Moses* named every one
that should the land divide, Numb.34.
And gaue a fit possession
vnto each severall Tribe.
And now must *Moses* make an end,
as did his fathers all:
Wherefore he did not time mispend, Deut.31.
but presently did call
For *Iosua*,and gaue him charge,
the people to conduct,
Whom hee by Sermons long and large, Cap.28.29.
diuinely did instruct. 30.32.33.
Which with a sweet and Swan-like song,
in heavenly wise he ended,
And blest the Tribes each one along,
and forthwith hee ascended
Mount *Nebo*,vnto *Pisgah* top, Chap.34.
whence as he did survay,

The *Canaan* land, the earthly hope,
God tooke his soule away.
To heavens rest: and buried then,
Anno his body none know where.
2549 When peereleſſe he amongſt all men,
had lived ſixeſcore yeere,
And yet his eye-ſight did not dimme,
nor natures forces wither.
There *Iſrael* lamented him,
for thirty dayes together.

Section 11.

Ioſh. 1. THen did the Lord call *Ioſhua*,
and bid him to be ſtrong,
And truſt in him who is his ſtay,
and boldly goe along.
Chap. 2. So he the Captaine ſends out Spies,
whom *Rahab* ſafe did hide,
And they return'd in ioyfull wiſe,
which made them to provide
To paſſe with ſpeed into the land,
Chap. 3. At *Ioſhuah* his word,
The *Iordan* waters backe did ſtand,
and paſſage dry afford.
Chap 4. In midſt whereof in open view,
they did a pillar reare,

The

The circumcision they renew, Chap. 5.
the *Manna* ceased there. Chap..
Then set they vpon *Iericho*, Chap. 7.
and also upon *Ai*.
But *Achans* sinne did worke them woe,
and from the Conquest stay,
The *Gibeonites* by subtiltie Chap. 9.
were saued, but the case
Of all the rest, was for to dye
and give Gods people place:
Who cast them out and did them kill,
with a victorious hand,
For this the Sunne and Moone stood still,
at *Ioshuahs* command. Cap. 10.
When he had now fully possest,
each severall Tribe in order,
And given to all content and rest
by lot in euery border:
Religiously hee did them presse, Cap. 24.
a holy league to make,
For him and his, he did professe Chap. 25.
none other God to take,
And them and theirs he did adjure
to feare this God for aye,
So hauing seal'd the Covenant sure,
he past by death away. *Anno*
Full soone had they the Lord forgot, 2566.
when *Ioshua* was dead,

Then

Chap. 1. Then *Iudah* had the charge and lot
their Armies foorth to lead,
But for their great transgressions,
and league with *Canaanite*,
God gave them to oppressions,
of cruell men of might.
Who spoyl'd them without meane or end,
and did them sorely grieve,
Chap. 2. Vntill their God did Iudges send,
their griefe to relieue,
Chap. 3. Against King *Cushans* tyranny,
stout *Othniel* raised he,
And when fat *Eglon* made them cry,
lame *Ehud* set them free.
Gainst *Sisera* of *Canaan*,
did *Deborah* prevaile,
Chap. 4. Now *Ruth* obtain'd that honest man,
when neerer kinne did faile,
Chap. 7. Gainst *Midian* a mighty host,
march'd Captaine *Gideon*,
Chap. 9. Bloody *Abimelech* did boast;
hee next would raigne, or none,
Chap. 11. The proud oppressing *Ammonite*,
by *Iphtah* was subdued,
Chap. 15. The *Philistines* for all their spite,
the birth of *Sampson* rued.
Whose matchlesse strength miraculous,
was overmatch'd by guile,

Of

Of *Dalilah* perfidious, Chap. 16.
who wrought his bane the while.
When none amongſt them rul'd as King,
each what he litted did;
Then *Micah* made a molten thing, Chap. 17.
and it hee worſhipped.
And at ſuch time, that hainous ſinne,
upon the *Levites* wife,
Twixt *Iſrael* and *Beniamin*, Chap. 19.
coſt many a thouſands life. Chap. 20.

Section 12

Eli was Iudge in *Iſrael*, 1. *Sam.*
when for his ſonnes lewd vvayes,
God threatned him by *Samuel*, Chap. 3.
that he a ſcourge would raiſe,
This *Samuel* a righteous man,
was laſt of all that Iudged,
And in his time the Kings began, *Anno*
for then the people grudged, 2905.
And being malecontent and ſad, Chap. 8.
would have a King to raigne,
O're them as other nations had,
which was to *Samuels* paine.
But yet the Lord did them appoint,
a goodly man and taule, Chap. 9.

And

And *Samuel* did him annoint
their King his name was *Saul.*
A Princely mind God to him gaue,
with complements of place,
And he with *Ionathan* did braue
Chap. 13. his enemies oft in chase.
Chap. 14. Yet God that him advanc'd so high,
from toyle and Asses care,
Chap. 15. 2. He disobeyed when tooliſhly,
Chap. 15. King *Agag* he did spare.
Therefore the Lord did him reiect,
and little David chose,
Chap. 16. Annointed *Israels* King elect,
when he should *Saul* depose.
Chap. 17. Now great *Goliah* playd his prize,
but *David* knockt him downe,
Chap. 18. The people shout with ioyfull cryes,
and giue him chiefe renowne.
Saul bit the lip at *Dauids* praise,
and hated him the more,
Yea sought his life all manner wayes,
Chap. 19. 20. and chas'd him like a Bore.
With laveling & with threatning sword,
with troupes of horse and men,
Chap. 22. 23. From house & home, from bed and boord,
from desart den to den.
Forced he was himselfe to faine,
Chap. 21. with *Achish* to be mad,

And

And for defenſe to entertaine
lewd runagates was glad. Cap.21.
But *Ionathan* his faithfull friend, Chap 18.
at no time did forſake him, Chap.19.
And ever did him warning ſend,
when *Saul* vi'd meanes to take him. Chap.20.
Although for it he did engage
himſelfe in danger deepe,
For ſuch was *Sauls* ſuſpitious rage,
none might his counſell keepe.
Abimelech did give him bread Chap.22.
in his neceſsity,
But for it he was murdered, Chap.22.
and all his progeny.
Had *David* laboured like for like,
his enemy to reray,
He had both time and place to ſtrike, Chap 24.
and ſouldiers bad him ſlay, Chap.26.
When they were came in a cave alone:
when with him faſt aſleepe;
But he the Lords anointed one,
from harme did ſafely keepe.
And that he did both mercy loue, Chap.25.
and bloody vengeance flee,
When churliſh *Nabal* did him moove,
wiſe *Abigail* did ſee,
Now *Saul* with envy almoſt pin'de, Chap.28.
and driven to diſtreſſe,

Sought

Sought by a wretched witch to finde
some comfort and redresse.
Of which he fail'd, and in the field
as desperatly he fought,
Chap. 31. His sonnes were slaine, his souldiers yeeld,
and gastly he besought
His armour-bearer him to kill;
but he the deed abhor'd;
His owne heart blood he then did spill,
with his owne hand and sword.

Section 13.

2 Sam. Anno 2945. THen *David* was proclaim'd & raign'd
in *Hebron*, *Iudahs* King:
But *Isbbosbeth* had *Israel* gain'd,
by *Abners* counselling.
Chap. 2. Long warre was twixt the houses both,
of *David* and of *Saul*,
Till *Abner* with his new King wroth,
to *Davids* side did fall.
Chap. 3. This *Abner* and eke *Isbbosbeth*.
were slaine by villany:
But *David* did lament their death,
and murderers all defie,
And being now established,
Chap. 4. sole King of all the land,

And

And seeing each thing prospered, Chap. 5.
that hee did take in hand,
Hee solemnly doth thinke it fit,
to fetch the Arke more neere him,
But *Vzzahs* death did hinder it, Chap. 6.
Gods judgement did so feare him,
Yet afterward he brought it on,
and purposed to reare,
A house for God; but he would none, Chap. 7.
as *Nathan made appeare.*
When he had all his foes subdued,
and as a Monarch raigned,
In peace and ease; see what ensu'd,
his vpright life was stained, Cap. 11.
With murder and adultery: Chap. 12.
whereof though he repented,
Yet was he punish'd diversly
with haps to be lamented.
First *Absalom* shed *Amnons* blood, Chap. 13.
for incest then hee rose,
And like a villaine Armed stood, Chap. 15.
his father to depose.
Achitophel that crafty wretch
had chiefe hand in this matter,
But *Hushai* did him over-reach, Chap. 17.
by skill he had to flatter.
Shimei doth curse, and raile, and throwe Chap. 19.
stones at him as hee fled,

Sheba

Sheba doth now rebellion blow.
but for it loſt his head,
By grieuous ſinne, againe the King
Chap. 24. Gods fearefull wrath reuiues,
1 *Kings* The peoples haſty numbering,
Chap. 1. coſt ſeuenty thouſand liues.
And laſtly in his aged yeares,
his ſonne a wanton bred,
Even *Adoniah* boldly teares
the crowne from off his head.
This Prophet after Gods owne heart,
this ſweete Pſalme ſinging Prince,
Did to his God at laſt depart,
with peace of conſcience.

Anno 2985.

Section 14.

NExt him did *Salomon* his ſonne,
the kingdomes Scepter ſway,
1. *Kings.* There never ſate on regall throne,
his peere vnto this day.
For wealth, for ſtate, for Princely port,
for plenty and for peace,
Chap. 3. For wiſedome rare, and great reſort;
which made his fame increaſe.
Chap. 4. Witneſſe his ſentence in that caſe,
Chap. 6. of queanes crying out of wrongs,

His

His purveance, his horse his race,
his Proverbs, writings, Songs:
Witnesse the glorious Temple, which Chap. 6.
hee built for Gods great name;
The carvings, coverings, hangings rich,
the treasures of the same. Chap. 8.
Witnesse his prayers that excell,
for words, for zeale, for fitnesse,
His offerings wonderfull, and well
may that wise Queene beare witnesse.
Who wondring at the common fame,
unto his Court resorted,
To heare and see; and when she came, Cap 10. 7.
loe! halfe vvas not reported.
Yet *Salomon* who had these mines
of wisdome and of treasure,
By many vvives and Concubines,
and surfeiting in pleasure,
Was drawne from true Religion
and from sincerity, Chap. 11.
To wicked superstition,
and grosse Idolatrie.
For which Gods judgement did beginne,
his Kingdome rent in twaine,
Iudah alone and *Beniamin*,
did to his heires remaine.
The other Tribes, in number ten,
from their allegeance fell,

Set up a King, and nam'd him then,
the King of *Iſrael.*
His throne was at *Samaria*
on which he ruled them;
But *Iudahs* ſeate Imperiall,
was faire *Ieruſalem.*
Anno And there did *Reheboam* raigne,
3015 when *Shiſhak* rob'd the Temple:
Chap. 12. And next him, his ſonne *Abiam*,
Chap. 14. the worſe for his ill ſample.
Then *Aſa*, then *Iehoſaphat*,
Chap. 15. 14 both good and holy Kings,
Cap. 22. 43. For reformation; ſaving that,
they let alone ſome things.

Section 15.

Kings of Iſrael.

Chap. 12. MEane time, in *Iſrael*, *Nebats* ſonne,
King *Ieroboam* raigned.
Who firſt, at *Bethel* and at *Dan*,
thoſe calves and Prieſts ordained,
Chap. 15. *Nadab* his ſonne, King *Baaſa*,
King *Elah*, and King *Zimri*,
Did for the Crowne each other ſlea,
Chap. 16. ſo likewiſe did Kng *Omri*:

But

But his ſonne *Ahab* with his wife,
that curſed *Iezabel*,
Exceeded in ungodly life,
and to ſuch fury fell:
That good *Eliah* fled for feare, Chap. 17.
who was by Ravens fed;
Who rais'd the widdowes ſon moſt deere,
who layd *Baals* Prophets dead.
By whom King *Ahab* warning had: Chap 18.
but words did naught prevaile,
Nor famine nor yet *Benhadad*, Verſe 2.
who ſtrongly did aſſaile
Samaria: yet for all that Cap. 21.
he killed *Naboth* juſt,
And after got *Iehoſaphat*, Chap. 22.
to ſerve unto his luſt.
For croſſing which, poore *Micaiah* Verſe 27.
was in the dungeon caſt,
But *Ioſaphat* in battell ſaw Verſe 34.
proud *Ahab* ſlaine at laſt.
His ſon tooke place when he was dead,
even wicked *Ahaziah*,
And after him was *Ioram* head, Chap. 1.
as then did good *Eliah*
In fiery charet take his flight Chap. 2.
to heaven; and in his place,
His ſpirit did on *Eliſha* light.
with double power and grace,

ap.4. To vvorke great miracles, as by
the increaſed oile was proved,
ap.5. And by *Naamans* leproſie,
which ſtrangely he removed.
ap 7. And by the plentie propheſied,
in ſtarv'd *Samaria*,
Which the proud Prince that ſaid he lyed,
to his ſmall comfort ſaw.
But *Iehu* did this *Ioram* quell,
and raigned in his ſtead,
hap.9. Hee ſlew alſo vile *Iezebel*,
hap.10. *Baals* Prieſts and *Ahabs* ſeed,
hap.13. His wicked ſonne *Ioahaz*,
erſ 3.4. ſucceded; and the next
erſ.25. Was his ſonne *Ioaſh*: either was
by *Arams* armies vext.
Next *Ioaſh*, *Ieroboams* plea,
and place was to ſucceed.
ap.14.23. Now *Ionas* threatned *Ninivie*,
but they repent with ſpeed.
Now did *Hoſea* take his text,
and *Amos* propheſie,
Chap.15. But *Ieroboam* dead, the next
was his ſonne *Zacharie*.
Verſ.10. Whom *Shallum* ſlew in open fight
and raigned in his ſteed,
Verſ.14. But *Menahem* did him requite,
and in his ſeat ſucceed.

Then

Then *Pekahia*, *Men'hems* ſonne, Verſe 23.
did weare the Crowne vntill
His Captaine *Pekah* ſeaz'd thereon, Verſe 25.
and did his Soveraign kill.
Nor had this *Pekah* raigned long,
but he receiv'd his doome, Verſe 30.
Hoſhea did revenge the wrong,
and raigned in his roome.
In his time did *Salmanazer*, Chap. 17.
beſiege *Samaria* ſtrong, Verſe 6.
And tooke *Hoſhea* priſoner,
and led with him along, *Anno.*
All *Iſrael* into *Syria*, 3265.
where they did ſtill remaine,
And planted in *Samaria*
of his *Aſſyrian* traine.
Whom God by Lyons did moleſt, Verſ. 25.
for their Idolatries,
Which made them get an *Ebrew* Prieſt,
to teach them better wayes.

Section 16.

The Kings of Iudah.

THus leaving *Iſrael* diſpoſeſt.
the courſe of ſtory brings

Vs backe to *Iudah*, which was bleſt,
with more religious Kings.
Chap. 8. There next unto *Iehoſaphat*,
did his ſonne *Ioram* raigne,
Chap. 11. Then *Ahaziah*, then upſtart
Athalia who had ſlaine
All the Kings ſonnes that ſhee could catch,
yong *Ioaſh* ſcap't alone,
By helpe of friends, who made a match,
to place him on his throne.
He raign'd and did Gods houſe repaire,
and left them when he died
Chap. 12. King *Amaſi* his hopefull heire,
Chap. 14. then *Ioel* propheſied.
Chap. 15. *Vzziah Amaziahs* ſonne,
was ſtroke with leproſie,
As he did raigne, and then begunne
Iſaiahs propheſie.
Chap. 16. *Iotham* a Prince of Gods beheſt,
Chap. 18. ſucceeded next *Vzziah*
And after him *Ahaz* that beaſt,
Anno and then raign'd *Hezekiah*.
3260. Againſt him proud *Senacherib*,
Chap. 18. ſent raylingly *Rabſhekee*,
Chap. 19. Who to his coſt was anſwered,
and cauſ'd with ſhame to flee.
Now was the Prophet *Micah* heard,
and *Nahum*: but we finde,

That

That this good King from death preſerv'd — Chap. 20.
towards *Babel* is too kind.
Next him, his ſonne *Manaſſe* raign'd, — Chap. 21.
a wicked cruell King, — 1. *Chron.* 33
Vntill he was in *Babel* chain'd: — 12. 13.
but thence God did him bring.
Ammon a man profanely vaine,
his father worſe way tooke,
And was by his owne ſervants ſlaine:
Now preached *Habacuck*. — 2. *Kings* 21.
Then young *Ioſiah*, *Ammons* ſonne, — 13.
a worthy Prince and zealous,
Made ſuch a reformation — Chap. 22.
as was and will be famous.
Now *Ieremiah* Trumpet-like
cryes out; and *Zephaniah*:
But Necho's men in battle ſtrike,
and kill good King *Ioſiah*. — Chap. 23.
His ſonne *Iehoahaz* the Crowne
obtain'd; but raign'd not long,
For *Pharaoh Necho* put him downe,
and chain'd with fetters ſtrong. — 2. *Chron.* 36.
And plac'd his brother in his roome, — 4.
Iehoiakim by name, — 2. *Kings* 24.
Who *Babels* Vaſſall did become — 1.
for three yeeres ſpace with ſhame.
And then rebelling brought againe — *Anno*
great *Nebuchadnezzar*. — 3389

With all his huge and warlike traine:
who took him prisoner,
And bound and carried him away,
with whom to *Babylon*,
1. *Chro* 3.16 *Ezekiel* and *Mordecai*,
2. *Kings* and *Daniel* are gone,
24.8. With other moe of royall seed,
Vers 10.11. yong *Iechoni* alone,
Was left behind in's fathers steed:
to sit on *Iudahs* throne;
Nor sate he long but *Babel* doth,
his Souldiers stout command,
To fetch him and his treasure both,
and chiefe men of the land.
Anno His Vncle *Zedekiah* plac'd,
3399. was in his roome, and crovvned:
Who likewise did rebell at last:
Cap. 24.17. but *Babels* King so frowned,
Vers. 17.20 That up against *Ierusalem*,
the fourth time he came,
Chap. 25. And by strong siege so starved them,
Verse 3.5. that vvarriours fled with shame.
King *Zedekiah* also fled,
but *Chaldees* quickly caught him,
Chap. 25. And that due judgement might be had,
they unto *Riblah* brought him,
Verse 6. And slew his sonnes before his face,
and then put out his eyes,

And

And chained him with all disgrace,
that else they could devise.
And so to *Babel* they returne, *Anno*
with prisoners and with pray, 3400.
The Temple after that they burne,
and take all thence away.
Yea burnt the Pallace faire and rich, Verse 8.9.
vvhich *Solomon* did build:
And all the goodly houses vvhich
Ierusalem did yeeld.

Section 17.

BEing novv at *Babel* fast in hold, *Daniel.*
the finest vvits were sought, Chap. 1.
Of captive children to be school'd,
and *Chaldee* learning taught.
There *Daniel* among the rest,
did to such ripenesse come,
That when a dreame the King oppress,
and Wizzards all vvere dumbe.
The dreame forgotten he disclos'd, Chap. 2.
vvhich was an Image great ver. 27.
Of mettals different compos'd,
from head unto the feete.
This made the King much to admire, Verse 46.
him and his fellowes all,

Yet

Chap.3. Yet three were caſt into the fire,
for that they vvould not fall
Before his Image hugely trimme:
but fire could take no hold.
Another dreame then vexed him,
Chap.4. which *Daniel* did unfold;
And eke the ſtate of future times,
Chap.7. Of Monarches Crownes ſurpriſing.
8.
11. Of Chriſt preciſely he divines
12. and of the deads ariſing,
Chap.4. But *Babels* King reſtored backe,
from beaſts made better end,
Next him raign'd *Evilmerodach*,
Ier.20. even *Ieconiahs* friend,
To him ſucceeded *Balſhazzar*,
who in his drunken feaſt,
Chap.25. Did neither God nor's people ſpare,
for blaſphemy and jeſt;
Till fingers writing on a wall,
Verſe 5. dazling his very ſight,
Did ſo his countenance appall,
was never man ſo fright:
This writing *Daniel* did expound
unto his further paine,
For even that night he was uncrown'd,
Verſe 30. and by *Darius* ſlaine.

Sect. 18.

Anno

VVHen now ful ſeventy yeers were (ſpent, 3458
in their captivity,
King *Cyrus* Proclamation ſent,
for their delivery. *Ezra.*
Zerubbabel doth then retire, Chap. 1.
with all the Temples treaſure,
And full commiſsion to repaire
the ruines at their pleaſure.
But crafty foes did plot apace, Chap. 4.
the Lords worke to withſtand,
By flattering ſpeech unto their face.
and letters under hand;
Yea *Hamans* hatred cankered,
had cleane deſtroy'd them all,
Had not Queene *Eſter* ventured *Eſter.*
and ſau'd them from the thrall, Chap. 5.
Then *Haggai*, alſo *Zacharie*, *Ezra.*
the ſlackneſſe doe reproue; Chap. 5.
And ſhortly after *Malachi*,
their lacke of zeale and love.
At laſt the Temple finiſhed,
was by *Zerubbabel*,
And *Nehemi* with letters ſped, *Nehemia.*
to build the walls as well. Chap. 2.

Which

Chap.6.15. Which he perform'd for all the hate
of enemies prophane,
Tobiah, wicked *Sanballat*,
and worſe *Samaritane*.
And then he kept a ſolemne feaſt,
Chap. 4. verſe 1.2. whereat the Law was read,
Chap.8. And ſeal'd a covenant with the reſt,
their God to ſerue and dread.
Next Kings and Dukes, the *Maccabees*,
Chap. 10. (as ſtories doe recite)
Did rule them: but the Monarchies,
1 *The Babylonians.* ſtill top't them by their might.
2 *The Grecians.* In ſuch ſubjection did they mourne,
foure hundred yeeres and odde,
3 *The Romanes.* Vntill *Meſſiah*, Chriſt was borne,
true man and very God.

The

The Dukes of Davids ſtocke, after the returne out of Captivity.

1 *Ieconias*, Ier.52.
2 *Shealthiel*, Hag.1.
3 *Zorobabel.*
4 *Reza.*
5 *Ioanna.*
9 *Iudas Hyrcanus.*
7 *Ioſeph Primus.*
8 *Abner Semei.*
9 *Eli Mattathia.*
10 *Azar Mahat.*
11 *Nagid Artaxad.*
12 *Haggai Eli.*
13 *Maſſot Naum.*
14 *Amos Syrac.*
15 *Mattathia Siloath.*
16 *Ioſeph Secundus.*
17 *Ianna Hyrcanus.*

This

This *Ianna* was slaine by *Antiochus Epiphanes* King of *Syria*, who tyrannized ove them, untill *Mattathias* the high Priest ar med and encouraged his sons against him who draue him out of the country, and succ cessiuely raigned in his roome.

The Princes and Kings of the Family of the *Maccabees.*

1 *Iudas Maccabeus* the sonne of *Mattathias*, raigned——— 5. yeeres.
2 *Ionathan* an other sonne——— 19. yeeres.
3 *Simon* a third sonne,——— 8 yeeres.
4 *Iohannes Hyrcanus*——— 31. yeeres.
5 *Aristobulus* his sonne——— 1. yeere.
6 *Alexander Iannæus*——— 27. yeeres.
7 *Alexandra* his wife——— 9. yeeres.
8 *Hyrcanus* her sonne succeeded, but *Aristobulus* his younger brother rebelled and made warre against him: wherefore *Hyrcanus* sent Embassadors to *Pompey* the Romane Captaine for ayd. *Pompey* came to *Ierusalem*, subdued the Rebels, gave the gouernment and Priesthood to *Hyrcanus*, and carried *Aristobulus* with his two sonnes *Alexander*

Iexander, and *Antigonus* Captiues towards *Rome*. *Alexander* escaped by the way, and returned, and got part of *Galile*; but was taken againe by *Gabinius*, and afterward put to death at *Antioch* by *Scipio* the father in law of *Pompey*. *Antigonus* was set at liberty by *Iulius Cæsar*, after the battell betweene him and *Pompey*. But comming into *Iewry*, hee dealt cruelly with his olde Vncle *Hyrcanus* the high Priest, cutting off his eares, and banishing him into *Parthia*, for vvhich cause hee vvas taken againe, and executed at *Antioch*. by *Antonie*, *Herodes* Lieutenant in *Iewry*.

Herod also sent for *Hyrcanus* out of *Parthia*, and put him to death, and so came the family of the *Maccabees* fully to an end, and the Kingdome of *Iewry* was established to *Herod* and his heires.

The posterieie of Herod.

THe Kingdome or Province of *Iewrie* was given by *Iulius Cæsar* to *Antipater* of *Idumea* the father of *Herod*, in recompence of the faithfull and good service which hee did in *Egypt*, in the time of his warres and danger there.

1 *Herod* the sonne of *Antipater*, called *Herod* the Great, was made King by the Senate of *Rome*, and raigned 37. yeeres. Hee pulled downe the Temple that was built after the Captivitie, and built another after the patterne of *Salomons*, wonderfull richly and stately. Hee put to death *Aristobulus* and *Alexander* his sonnes upon suspition of Treason: in his thirtieth yeere was Christ Iesus borne.

2 *Archelaus* another of his sonnes ruled *Iudea* nine yeares.

3 *Herod Antipas* another sonne, governed *Galile*; he beheaded *Iohn Baptist*.

4 *Philip* another son, governed *Ituria*.

5 *Herod Agrippa*, the sonne of *Aristobulus*, who killed *Iames*, and was eaten up of wormes. *Acts cap.* 12.

Agrippa his sonne (mentioned with *Bernice* his sister, *Acts* 25.) being a child, was carried into *Syria*, and the Romanes tooke the government of *Iewry* againe into their owne hands, as in former time.

The

A briefe supputation of the yeres and times from the Creation of the World, unto the birth of Christ: collected out of *Iunius*, according to the *Scriptures*.

The age of the World.

Gen. 5.

Adam beeing 130. yeeres olde begate *Sheth*— 130

Sheth at 105 yeeres olde begate *Enosh*— 235

Enosh at 90 begate *Kenan*— 325

Kenan at 70 begate *Mahalaleel*— 395

Mahalaleel at 65 begat *Iared*— 460

Iared at 162 begate *Henoch*— 622

Henoch at 65 begate *Methushelah*— 687

Methushelah at 187 begat *Lamech*— 874

Lamech at 182 begate *Noah*— 1056

Noah at 502 begate *Shem*— 1558

In his 500. yeere he begat *Iaphet*, for thus *Iunius* readeth it out of the *Hebrew* (brother to *Iapheth* the elder,) *Gen.* 10. 21.

1658 *Shem* at 100. yeeres olde begate *Arpachshad.*

This being two yeeres after the flood, (which came in *Noahs* fixe hundreth yeere) it followeth that he was begotten in the fiue hundred and second yeere of *Noah*, *Gen.* 11. *verse* 10.

Genes. 11

1693 *Arpachshad* at 35. begat *Shelah.*
1723 —— *Shelah* at 30. begate *Heber.*
1759 —— *Heber* at 35. begate *Peleg.*
1787 —— *Peleg* at 30 begat *Reu.*
1819 —— *Reu* at 32. begate *Serug.*
1849 —— *Serug* at 30. begate *Nahor.*
1878 —— *Nahor* at 29. begat *Terah.*

Terah at 70. began to beget children (saith *Iunius*) and at 130. begate *Abram*——

This plainely appeareth, for *Terah* was 205. yeeres olde when hee dyed in *Haran*, *Gen.* 11. 32. & *Abram* gonig out of *Haran*, shortly after was but 75. *Gen.* 12 4. Now deduct the sonnes age out of the fathers, and there remaineth 130. to *Terah* at *Abrams* birth.

2108 *Abraham* at 100. yeeres old begat *Izhaak.*
2168 *Izhaak* at 60. begate *Esau* and *Iaakob.*
2.93 *Iaakob* being 130. yeeres old, goeth downe into

piads, by which they made a computation of all memorable matters. It was a game instituted by *Hercules* on the hill *Olympus* in *Greece*, which was held in the beginning of every fifth yeere, and continued five dayes with great solemnity, and concourse out of all Countries.

Iotham raigned alone —— 15. yeeres. ——	3229
Ahaz raigned —— 16. yeeres. ——	3244
Hezekiah raigned —— 29. yeeres ——	3260.
Manasse raigned —— 55. yeeres ——	3289
Ammon raigned —— 2. yeeres. ——	3344
Iosiah raigned —— 31. yeeres. ——	3346
Iehoiakim raigned —— 11. yeeres ——	3377
Ieconiah raigned three moneths and was caried captive to *Babel*, 2. *Chron*, 36.	3388
Zedekiah raigned —— 11. yeeres ——	3399
From *Zedekiah* to the exaltation of *Iehoiakin*. 2. *Kings* 25. 30. —— 26 yeeres ——	3425

In Summe

From the Creation of *Adam* to the flood, are —— 1656. yeeres.
From the flood to the death of *Iosua*, are —— 910 yeares.
From *Iosua* to the death of *Eli*, are —— 339 yeeres.
From *Eli* to the deportation of *Iecenias*, are —— 473 yeeres.

1658 *Shem* at 100. yeeres olde begate *Arpachshad.*

This being two yeeres after the flood, (which came in *Noahs* sixe hundreth yeere) it followeth that he was begotten in the fiue hundred and second yeere of *Noah*, *Gen.* 11. *verse* 10.

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Iotham raigned alone —— 15. yeeres. —— 3229
Ahaz raigned —— 16. yeeres. —— 3244
Hezekiah raigned —— 29. yeeres —— 3260.
Manasse raigned —— 55. yeeres —— 3289
Ammon raigned —— 2. yeeres. —— 3344
Iosiah raigned —— 31. yeeres. —— 3346
Iehoiakim raigned —— 11. yeeres —— 3377
Ieconiah raigned three moneths and was carried captive to *Babel*, 2. *Chron*, 36. 3388
Zedekiah raigned —— 11. yeeres —— 3399
From *Zedekiah* to the exaltation of *Iehoiakin*. 2. *Kings* 25. 30. —— 26 yeeres —— 3425

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Anno 3458 From the Captivity of *Ieconias* to the Edict of *Cyrus* for their deliverance (promised *Ierem.* 25. 11. and performed in the first yeere of his raigne) are—— 70 yeeres.

From the Edict of *Cyrus*, beginneth the first of *Daniels* 70. weekes.

These 70. weekes are to bee expounded as the Sabbaths, or Weekes of the yeere of Iubile, *Levit.* 25. 8. and they containe in the whole—— 490 yeeres.

These are divided by *Gabriel* the Angel into three parts. *Dan* 9 25.

First hee appointeth 7. weekes, or a Sabbath of weekes, or a Iubile of 49. yeeres, for for the building of the Temple, and restoring of the pure worship of God.

Secondly, hee appointeth 62 weekes (which containe 434. yeeres) for repairing of the City, and building the walles. And these beginne with the commission of *Nehemiah*, from *Darius*, *Artaxerxes Longimanus*, Neh. 2. 9. and reach unto the last weeke in which *Messiah* began to preach.

Thirdly, he speaketh of the last weeke, and divideth it into two parts.

1 In the first part, and middest of it, or in the fourth yeere, hee saith that *Messiah* shall abolish the sacrifice and oblation

on: namely by offering up himselfe once for all, *Heb.* 10.14 Which is more plainely expressed, *Dan.*9. 26. where he is said to bee cut off, or crucified and delivered to death. But nothing to him, that is, death shall not prevaile over him, but that hee shall make good his judgements upon a rebellious and gaine-saying people. For it is said, [*He shall destroy the City, and the holy things.*] or the Temple; and that with such severity, as if a flood of wrath and judgement swallowed up all.

These 69. weekes and a halfe weeke containe 487. yeeres, which fall out just, by this account.

From the Edict of *Cyrus* to the reedifying of the Temple, and the returne of the people, by the commaund of *Artaxerxes*, the whole time of *Ezra* his story, are ——— 49. yeeres, *Ezra* 6. 15. 7, 12. *Anno* 3507

From the Temple finished, to the repairing of the City *Ierusalem*, and the end of *Arsanes* his raigne; the time of *Nehemia's* story, ——— 70. yeeres. *Anno* 3577

From thence to the death of *Alexander* the great, are, ——— 12. yeeres.

Alexander died in the first yeere of the 114. *Olympiade*, and Christ was crucified

the laſt yeere of the 202 *Olympiade*. Which 80. *Olympiades* containe —— 356 yeeres, and ſo is the ſumme 487. fully made up.

Anno 3945 The latter part, or other halfe of the weeke, is referred unto the *Revelation* of the *new Teſtament*, cap. 11. 3. where it is ſaid that the two Witneſſes ſhould propheſie, 1260 dayes, or 42. months; which make up three yeeres and a halfe: and ſo the full number of the 70. weekes.

BRITISH MUSEUM

THE

The ſecond part.

The firſt Section.

OF *Abrams* ſeed and *Dauids* line directly Chriſt deſcended: So have th'*Euangeliſts* diuine by Scripture left commended. Mat.1. Luke 3.

Before him was an Herauld ſent,
his comming to proclaime:
Who cryed in Wilderneſſe *Repent,*
the pathes of God make plaine. Mat.3.
His clothing was of haire and skinne,
his meate of no great coſt,
And for reproving *Herods* ſinne, Mat.14.
his head at laſt he loſt.
This was that *Iohn* the Baptiſt whoſe
birth, name, and office high,
The Angel *Gabriel* did diſcloſe, Luke 1.
to his father *Zacharie.*
Who thought it not to be beleeu'd, Verſe 18.
and for it was ſtroke dumbe,

Till

Till old *Elizabeth* had conceiu'd
and all to passe was come.
Verse 26. To *Mary* eke of *Nazaret*,
a Virgin pure and chaste,
With salutation high and great,
this *Gabriel* did haste.
Shewing that shee must Mother be,
Gods deare Sonne forth to bring,
The Holy Ghost by high decree,
her overshaddowing.
And at that very time betroth't
Mat. 1. she was to *Ioseph* just:
When being found with child, he thought
that part with her he must.
But then an Angell warned him
by dreame to keepe her still,
For that she had conceiu'd within,
was Gods owne worke and will,
At *Bethlem* she was brought a bed,
and Iesus Christ was borne,
Luke 2. And in a manger swaddeled,
as one cast out to scorne:
But heavenly Angels made him knowne
to shepheard, forthwith they
Found out the Babe, as had bin showne,
and publish't it with joy.
Then was he circumcis'd, and nam'd,
and (as the Law indented)

Brough

Brought to the Temple, fitly fram'd,
and to the Lord presented.
Where holy *Simeon* did him blesse,
and with a song embrace him.
And aged *Anne*, a Propheteſſe,
preach't publikely to grace him.
Yea Easterne Wisemen came from farre,
and did rich treasures bring,
Directed by a speciall Starre,
to find out *Iudahs* King.
Who worshipped, and vvarned were
by God in their returne,
To take good heed, and not come neere,
King *Herod* who did burne
With wrath and envie, 'gainst this new-
borne greater King of *Iewrie*,
And being mocked sent and slew
the infants in a furie.
But God to *Ioseph* warning gave,
to *Egypt* thence to flye,
The Babe and Mother, there to saue,
from *Herods* cruelty:
King *Herod* dead then hasted he
to *Israel* againe:
But turn'd aside to *Galilee*,
becauſe his sonne did raigne.
And all this was for to acquite
the Prophesies of old,

From

From *Egypt* and a *Nazarite*,
to come he was foretold.

Section 2.

Luke 2. AT twelue yeeres old with Doctors he
in Temple doth disputе;
verse 46. The hearers all amazed be,
his Mother is also mute.
At thirty yeeres he was by *Iohn*
baptiz'd in *Iordan*, and
Matth 3. Proclaimed Gods beloved sonne,
while heavens open stand.
Matth. 4. To wilderneſſe then was he led,
and fasted forty dayes:
The devill there he vanquished,
though tempted many wayes.
And so, his ministery of weight,
he closely sets about:
Matth. 10. He chuseth twelue Apostles straight,
Luke 10. and also sends them out:
And seventy moe, by two and two,
he sent with like command,
To preach, to heale, and to subdue
the Divels that did withstand.
To quicken them the more, he did
part of his glory shew,
Matth. 17. Being on the Mount transfigured
into an heavenly hew.

Nor

Dcepe mysteryes which long lay hid,
which he from heaven brought
And by strange miracles he did
confirme what he had taught.

Section 3.

Christs miracles,

AT *Cana* he did at their need,
turne water into wine,
And with five loaues five thousand fed,
by his great power divine.
Another time foure thousand men,
with seven loaues he filed.
He walked on the sea, and when
it rag'd, the waves he stilled.
Good sight he gave to many blind,
Ma.9 & 12.& 20. Mar. 8. Ioh.9.
And speech unto the dumbe,
Mat.9.32.& 12.22. Mat.7.32.
The lame, their limmes doe firmely finde.
Mat.12.10 Luke 13.11. Iohn 5.8.
The deafe to hearing come. *Mar.7.32.*
He healed sicknesses long bred.
Ma.4.24.& 8.6.14.& 9.20.& 14.26.
Even foule and leprous evills,
Mat.8.3. Luke 17.12.

Iohn 2.
Math.14.
Math.15.
Matth.6.26.
& 14.32.

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*Mat.*8.3. *Luke* 17.12.

Yea

Yea more, he raised up the dead,
Luk 7.12. *Ioh.* 11.1. & 5.21. *Mar* 5.41.
And dispossest the diuels.
Mat. 8.29. & 9.31. & 17.15. *Mar.* 9.20.
Yet for all this he was not free,
but had controllers many,
To carpe and quarrell, prie and see,
if fault they could find any.
Mat. 16.1. Among the rest the Sadduces,
Cap. 22. 15. with those of *Herods* traine,
Iohn 8.6. The Scribes also and Pharisees
did evermore remaine.
His deadly enemies, and did seeke
to trap him in a snare,
By crafty questions, rough or meeke,
what way, they did not care,
Mat. 19 3. & 22.16.35. Mar. 8.11. Lu 10.25. & 11.15
But yet his hower was not come,
he still preach't painfully,
Mat. 23. And them bequeathed a heavy doome,
for their hypocrisie.
Mat. 24. *Ierusalem* her fearefull state,
he did with griefe foresay,
The manner eke he did relate,
of the last judgement day.
But comforteth his chosen ones,
with spirituall consolation,
Iohn 14.15. 15.17. As sweetly may be seene in *Iohns*
diuine and long relation.

And

And so to *Bethani* he went,
where *Simon* him received:
And *Maries* boxe upon him spent,
dissembling *Iudas* grieved. Matt. 26.
Then was the passeover prepar'd,
and *Iudas* pointed out,
A traitor to his Soveraigne Lord:
and then he went about,
A worke of grace, a Sacrament,
a Supper to ordaine,
A seale of love, a Testament,
that should with his remaine,
Thence went he to *Mount Oliuet*
as was his use to pray,
Of scattering and of scandall great,
he told them by the way.

Section. 4.

MEane while did Priests a Councel call,
and did his death conspire,
They hired *Iudas* in their Hall,
to worke them their desire:
Who promis'd to effect it so,
as that they should not misse;
With him their Captaine, on they goe,
their token is a kisse.

As Christ in garden praying was,
with sighes and groanes most deepe,
That fearefull Cup to have it passe:
the rest oppresst with sleepe:
In comes this rude and bloody rout,
which *Peter* could not beare.
But drew his sword and layd about,
and cut off *Malchus* eare;
Which *Iesus* heal'd, and to their will,
he yeelds though at his words,
They first gave ground and backward fell,
though arm'd with clubs and swords.
The poore Apostles flye for feare,
Yea *Peter* thrice denied
His Master: *Iudas* doth despaire
and hang'd himselfe and died.
To high Priests Hall, they led him then,
and witnesse false suborned.
Spat in his face and by their men,
he was both beat and scorned.
Then did they him to *Pilate* send,
where being found most cleare,
To free him *Pilate* did intend,
and that the *Iewes* did feare.
And then began with might and maine,
tumultuously to cry,
To let loose *Barrabas* againe,
and *Christ* to crucifie.

Iohn 18.
Iohn 18. Verse 6.
Mat. 26. Verse 56.
Chap. 27. Verse 5.
Mat. 14.
Mat. 27.
Luke 23.
Mat. 27.

Nor

Nor were the common Souldiers ſlacke.
to ſtrip him of his weede,
A ſcarlet robe put on his backe,
and in his hand a reede.
And on his head a crowne of thornes,
then doe they bow the knee.
So, on him having ſpent their ſcornes,
to *Golgotha* goes he.
They forced *Simon* by the way,
to helpe him beare his croſſe,
On which they did his hands diſplay,
and nayle, without remorſe,
Betwixt two theeues they did him place,
and gave him gall to drinke,
They ſhewd him all the vile diſgrace
that heart of man could thinke,
Theeues, Phariſees, Prieſts, paſſers by, Mat. 27. 38.
all ſcoffe and wag the head, Luke 23. 34
All which hee bare moſt patiently,
till all was finiſhed.
Then rent the Temple vaile in twaine, Mat. 27.
the ſtones did cleave aſunder.
The graves did ope, the dead againe,
did riſe and walke with wonder.
The earth lay trembling, and the Sunne
abaſh't in darkeneſſe bode,
And then cry'd the Centurion, Luke 23.
this was the Sonne of God. Mat. 27

His body *Ioseph* did take downe,
and lap in linnen sweet,
And in a new tombe of his owne,
did bury it as was meete.
The Priests his resurrection fear'd
and therefore tooke good heede,
To keepe him sure with watch and ward,
Mat.28. and seal'd the tombe with speed.
But he the third day did arise,
as he had them foretold,
Then did the Priests, to publish lies,
corrupt the guard with gold.

Section 5.

CHRIST being risen, did appeare,
and charged the eleven,
To preach and baptize every where,
by warranty from heaven.
And purposing to furnish them,
with knowledge tongues and art,
Chap.1. He bids them from Hierusalem,
in no wise to depart.
Till promises performed were:
which sayd; out of their sight,
A cloud to heaven did him beare:
and two in garments white,

Did

Did checke their gazing, and fore-shew
his comming backe againe.
Then to the City backe they goe,
where all as one remaine
In prayer and request to God:
there *Peter* doth propose
To fill the number that was od:
the lot *Matthias* chose.
Vpon the day of Pentecost, Chap. 2.
in cloven tongues like fire,
From Heauen high the holy Ghost,
th'Apostles did inspire.
Then did they in strange tongues report
the wondrous workes of God,
Astonish't was therewith each sort
of strangers that abode
Within the City; others mock't,
but *Peter* tooke their part,
And by his Sermon, soundly knock't, Chap. 3.
three thousand at the heart.
Then *Iohn* and he together joyn'd, Chap. 3.
and heal'd the creeple lame,
To prison though they were confin'd,
yet were they freed for shame. Chap 4.
To preach the truth they were all bold,
and many wonders wrought,
Nor would they be by Priests controul'd
though oft in danger brought.

For they in ſuffering did reioyce,
and God ſent helpe at need;
Chap. 5. The *Hypocrites* at *Peters* voyce,
were ſuddenly ſtroke dead.
Chap. 6. Then did they for poore widowes moane,
ſeven honeſt Deacons chuſe,
Chap. 7. Of which was bleſſed *Stephen* one,
who martyred was by *Iewes*.
Chap. 8. *Saul* was conſenting to this deed,
and with his threatning ſore,
Scattered th'Apoſtles farre and wide,
but Gods word grew the more.
By *Philip* in *Samaria*,
with power it was taught,
And into *Æthiopia*,
'twas by the *Eunuch* brought,
Damaſcus ſuccoured many a Saint;
which *Saul* no ſooner found,
But to the Prieſts he made complaint,
for power to bring them bound.
And quickly ſped: but ſee a change,
this hot blood-ſucking *Saul*,
By viſion heavenly and ſtrange,
became bold-preaching *Paul*.
Chap. 10. At *Ioppa*, *Peter* rais'd the dead,
and did the Goſpel plant,
And in *Cæſarea* he ſped,
Captaine *Cornelius* want.

At *Antioch* the Word was ſpred, Chap. 11.
by preachers there diſperſt,
Who truely following Chriſt their Head,
were there call'd Chriſtians firſt.
Now *Herod* ſtormed: *Iames* was ſlaine,
and *Peter* priſoned faſt: Chap. 12.
An Angell looſed *Peters* chaine,
wormes eate the King at laſt.

Section 6.

BVt *Paul* (call'd *Saul*) ſurpaſt them all,
in patience and paines taking:
To preach the word to great and ſmall,
he evermore was waking;
By day, by night, by Sea, by Land,
by penne, and eke by mouth,
Though perils great were oft at hand,
yet publiſh't he the truth:
Foure ſpeciall journeys did he make,
in leſſer *Aſia* one,
And twice he cros'd the* *Greeian* lake, *or *Mare*
and then to *Rome* is gone. *Ægeum.*
With him alſo the Holy Ghoſt,
ſet *Barnabas* apart. Chap. 13.
Their charge was in the heathen coaſt,
the *Gentiles* to convert.

From *Antioch* they first set out,
and unto *Paphos* came:
Where *Sergius* to the faith was brought,
and *Elimas* to shame,
Then in *Pisidia* did he preach,
and in Iconion,
Chap. 14. He stayed long, and still did teach,
till stirres cause him be gone.
Chap. 14. ver. 11. 19. Thence did he vnto *Lystra* flee,
and there he heal'd the lame,
For which, a god, then ston'd, but he,
thence backe to *Antioch* came.
Chap. 15. Th'Apostles at *Ierusalem*
did now a Councell call,
A false opinion to condemne
which did the Church befall.
A second journey they intend,
but *Iohn Marke* doth divide them:
Barnabas doth to *Cyprus* bend,
but *Paul* and *Sylas* hide them.
Through *Syria* and *Silicia*,
and with them they consort
Chap. 16. Young *Timothie*, of whom they have,
a speciall good report.
To *Macedonia* by night,
they called were and sent,
Verse 17. The Divell there gives God his right,
there *Lydia* doth repent,

And

And eke the *Iaylor*: forthwith they
to *Theſſalonica* mooved, Chap. 17.
Thence to *Berea*, where they joy
to ſee their preaching proved. Chap. 18.
In *Athens* next did *Paul* diſpute, Verſe 3.
and thence to *Corinth* came,
Where hee with *Aquila* did ſute,
and *Criſpus* chriſtian frame.
There *Gallio* doth ſhift his hand,
though hardly Iewes complaine, Verſe 22.
So backe he goes to *Syria* and
to *Antioch* againe.

Section. 7.

THen did hee his third journey haſt.
towards *Græcia* once more,
Thorow leſſer *Aſia* he paſt,
as he had done before.
At *Epheſus* he made ſome ſtay, Chap. 19.
for there the word prevailed,
There was *Apollo* ſhew'd the way,
and there *Demetrius* railed.
Philippi laſt he viſited,
and thence he ſailed backe,
To *Troas*; where he rais'd the dead Chap. 20.
and after did not ſlacke,

Vnto *Ierusalem* to come;
yet sayling thither-ward,
The planted Churches all and some
to see, he had regard.
(For in his journeyes as he went,)
he preach'd and Churches planted,
And comming backe, was diligent
for to supply what wanted.
He did confirme them, and ordaine
Elders in every place,
With fast and prayer, and then againe
commend them to Gods grace.
At *Ptolemais* one day they bide,
Chap. 21. and to *Cesarea* walked,
Where *Philips* daughters propheſied,
and *Agabus* fore-talked
Of *Paul* his bands and ſufferings great,
but he was naught diſmai'd
To ſuffer death (though they intreat)
he ready was he ſaid,
So, up he vvent, and being there
made to them full relation;
With praiſe to God they gladly heare
the *Gentiles* ſtrange vocation.
To pleaſe the *Iewes*, they did adviſe
to purifie him there,
But in the Temple ſtirres ariſe,
and like to coſt him deare.

Had

Had not the captaine ceas'd the ſtrife,
and by his great friendſhip,
Account he rendred of his life, Chap.22.
and faith, and ſcap't the whip.
Then was he brought before the Prieſt,
and ſmitten, but the fray,
Twixt *Sadduces*, *Scribes*, and the reſt, Chap.23.
hindred the plea that day.
Then was he unto *Felix* ſent,
his anſwer there to make,
Thither alſo the high Prieſt went,
and did *Tertullus* take, Chap.24.
The Oratour, to plead their caſe;
but nothing yet they gain'd,
Till *Feſtus* came in *Felix* place,
before him being raign'd,
And King *Agrippa*: he thinkes well Chap.25.
to yeeld him up in bands,
But *Paul* to *Cæſar* did appeale, Chap.26.
and ſo eſcap'd their hands.
To Italie then was he bound,
With a Centurions guard:
But perils great on ſea they found, Chap.27.
the like have ſcarce beene heard.
Toſt up and downe, the ſhip at laſt,
ſtucke faſt within the ſand: Chap.27.
And there was all to pieces daſht:
yet all came ſafe to land,

At

At *Malta*: where the Viper quicke,
made the *Barbarians* quaile,
Chap. 28. *Paul* scap'd the danger, heal'd their sicke,
and thence to *Rome* did sayle.
Where he arriving was by *Iewes*,
both met and entertained,
He told the brethren joyfull newes,
and two yeeres there remained
In his owne house, but guarded by
a souldier of the traine,
Vntill that *Nero* cruelly,
did cause him to be slaine

Section. 8.

AS *Paul* in preaching got the prize,
so *Iohn* did mount most high,
Revelation. Gods holy hidden mysteries,
and secrets to descrie.
Who, in the Spirit, on the Lords day,
in *Patmos* banished,
Wrote words divine, and blest are they
which understand and read.
First, to the seaven Churches he
Chap. 4. sends healthfull salutation,
Chap. 5. Then sets he out Gods Majestie
and booke of *Revelation*.

But

But ſeaven ſeales this booke did cloſe,
and none could be found out
Worthy the ſeales for to unloſe,
till came the Lyon ſtout
Of *Iuda's* Tribe, the *Lambe once* ſlaine,
he every ſeale did open,
And each ſeale drew as in a chaine,
ſome ſtrange and ſpeciall token.
The firſt reveal'd a Horſe milke white,
(the Goſpels ſpeed and power)
The ſecond red, and did delight Chap. 6.
by bloodſhed to devoure.
The third was blacke, and notice had
of plague and famine fell,
The fourth horſe full pale and ſad,
did *Antichriſt* foretell,
The fift ſeale opened did bewray,
Saints ſoules that had beene killed;
Which under heavens Altar lay,
till were the number filled.
The ſixt unſealed, there were ſeene
moſt fearefull ſignes and wonders:
But God ſeal'd (ſpite of *Satans* ſpleene)
twelue times twelue thouſand numbers: Chap. 7.
Laſt, opening the ſeaventh ſeale,
loe Angels ſeaven attend, Chap. 8.
Before the Lord, and they reveale Cap. 11. 15.
the worlds ſtate to the end. Chap. 8.

Theſe

These Angels seven Trumpets had,
but each in order blowes,
And for the world would be so bad,
denounced nought but woes.

Section.9.

Chap.10. THen mightily with glorious looke,
Christ Iesus is revealed,
And in his hand a *little Booke*,
but open and unsealed.
This Booke Saint *Iohn* did take and ate,
and it th'estate contained,
Of Gods Church present, and of that
her glory which remained.
For present state, she never wants,
the preaching of Gods spell,
Chap.11. Two Candlesticks, two Olive plants,
two witnesses this tell.
And though she cloath'd be with the Sunne,
and on the Moone doe tread,
Yet warres against her are begun,
by foes that make her dread,
And first the *Dragon* caus'd her flye,
Chap.12. into Gods wilderness,
But *Michael* from heaven high,
his fury doth represse.

Then

Then did a Beast make warre on her, *seven headed, and ten horned*. Chap. 13.
And after him there did appeare
another beast adorned.
Like to the Lambe, with hornes but two
yet *Dragon*-like he spake,
And did what the first beast could doe,
compelling all to take
His marke upon their fore-head: yet
the *Lambe* had thousands still,
On earth, that him with praises greet, Chap. 14.
signed to doe his will.

Section 10.

NOr doth he *Babylon* forget, Chap. 14.
th' Idolatrous drunken whore,
Three Angels he against her set,
and after *seven* more:
The first, by preaching to descry,
the next, to shew her fall,
The third doth torments notifie,
bequeath'd her lovers all.
Those *seven*, seven Vials had, Chap. 15.
full of the wrath of God,
Which they powr'd out as they were bad
on all the earth abroad.

Vnto

Chap.16. Vnto the ruine of the Beaſt,
and of the whore of *Rome*:
Chap.17. That golden purple *Antichriſt*:
for this her heauy doome,
Kings of the earth, and Marchants proud,
Chap.18. take up a lamentation:
But holy Saints ſing prayſes lowd,
Chap.19. for Churches preſervation,
Vnto the Conquerour of fame,
that cloath'd is with the word,
And beares on *thigh*, a *mighty name*,
and in *his mouth a ſword*:
Who ſummoned triumphantly,
to his victorious feaſt,
The fowles that by mid-heaven flye,
as for his foe, the Beaſt,
He with the *Prophet* falſe were caſt
into the brimſtone Lake:
The ſword devoured all the reſt,
that part with him did take.
Chap.20. And then the diuell that *Dragon* ſtout,
that *Serpent* old (once chained,
A thouſand yeeres, and then let out,
he fiercely rag'd and raigned,
Chap.20.9. With *Gog* and *Magogs* armed ſtrength,
whom God conſum'd in ire.)
The Divell (I ſay) was caſt at length,
in lake of brimſtone fire.

An

And with him all the damned race:
for God comes on his throne,
A dreadfull Iudge, before whose face,
both heaven and earth are gone,
And hell, and grave, and sea, and land,
deliver up their dead;
Who all before the Iudge doe stand,
and bookes are opened;
As they have done, doome doth begin,
his worke each one commendeth;
The wicked out, the godly in,
and so the Session endeth.

Section 11.

NOw doth Saint *Iohn* lively describe,
the *Church* her glorious state,
Wife of the Lambe, th'espoused bride,
Christ Iesus heavenly mate:
Who was found worthy to be clad,
in pure and bright aray: Chap. 19.
And was exhorted to be glad,
against her marriage day.
Ierusalem new, holy, great,
from heaven downe descending, Chap. 21.
God and the Lamb there hold their seat,
it lightning and defending.

The forme is each way ſower ſquare,
the matter gold and pearle,
The Citizens more noble are,
then earthly Lord or Earle,
Twelue gates there are for entrance wide,
the Porters, Angels ſtout,
A wall moſt high on every ſide,
doth compaſſe it about.
The weight of glory there reſerv'd,
can no mans tongue impart,
Eye hath not ſeene, eare hath not heard,
nor enter can mans heart.
Chap. 22. There is no ſorrow, paine nor care,
no want of cloth or food,
No filth, no darkeneſſe, curſe, nor feare,
no want of any good.
There is of life the tree and ſpring,
the ſtore-houſe of all treaſures:
There Saints triumph, there Angels ſing,
in Paradiſe of pleaſures.
There lives our Head, let us not ſlacke,
but ever watch and pray:
Our Saviour will come quickly backe:
even ſo, come Lord away.

Sine fine ſit laus Deo.

Certaine briefe notes collected out of the late and approued writers, for the better understanding *of the booke of* Revelation.

Saint *Iohn* received & wrote this *Apocalyps*, or *Revelation* of the mysteries of God, when hee was in *Patmos*. *Patmos* is an Iland, lying in the *Ægæan*, or *Grecian* Sea which divideth *Asia* from *Europe*, whither he was banished by *Domitian* the persecuting *Emperour* of *Rome*, about the yere. 96.

The seven Churches to which he wrote were seven famous Cities of *Asia* the lesser, and *Greece*, where the Gospell was first planted.

The seven Seales.

THe first is referred to the times of the primitiue Church, wherein Christ by his *Apostles* and *Ministers*, subdued nati-

ons to the obedience of the Gospell, *Acts* 2.41.

2 The second, is referred to the time of the cruell persecutions, vnder the bloody Emperors, *Caligula*, *Nero*, *Domitian*, and the rest unto the time of *Constantine*, who comforted the Church.

3 The third, shewing the plagues of Famine, Pestilence and Warres, that followed the contempt of the Gospel, is referred, chiefely to the times of the *Gothes*, *Hunnes*, and *Vandals*. And these plagues come on *Horsebacke*] noting the generalitie or disperſion of them into many Countries.

4 The fourth, some make to signifie a part of the plagues fore-mentioned: but more probably it signifieth *Antichrist*; as King *Iames* was of opinion. See more in the description of *Antichrist* following; and more at large in that Christian, learned, and magnanimous premonition of his *Excellent Maiestie*, prefixed to his *Apology* for the *oath of Allegiance*.

5 The fifth, sheweth the safe estate of them that have suffered for the trueth, being under the altar of Gods protection.

6 The sixth, sheweth great alterations, and com-

commotions of ſtates and kingdomes; the Devill ſtopping the courſe of the Goſpell; and Chriſt preſerving his, in all corners of the earth. *Chap.*7.2.

The ſeaventh ſheweth the effect of the Divells rage, namely the ſpringing up of hereſies, the fall of miniſters and teachers, the height of corruption and abomination in the Pope and Turke. 7

The 7. Trumpets.

BY theſe, God proclaimeth open warre with the world; but his elect are ſtill in ſafe eſtate. *Cap.*8.3.

The foure firſt trumpets ſhew the hatching of hereſies and errours, and the increaſe of them after the firſt 300. yeeres.

The three laſt ſhew the full growth and devilliſh power of them, in the Pope, and Turke, to the affliction of the Church and the finall judgment and torment of Athieſts and Papiſts, denounced by three woes. *Chap.*8.13.

A Deſcription of the Church.

SHe is called a woman, *Chap.* 12.

Firſt becauſe without Chriſt her huſband ſhe is weake and can doe nothing.

2 By conjunction with Chriſt ſhe bringeth forth children unto God.

3 Becauſe her love and affection is alwayes ſet on Chriſt her husband.

She is clothed with the Sun) of righteouſneſſe Chriſt Ieſus.

She treadeth on the Moone, that is, contemneth the world and earthly things.

Shee hath a crowne of twelue Starres, that is, the doctrine of the Goſpell garniſhed with the Miniſtery of the twelue Apoſtles.

Shee laboureth of child) namely and firſt of all Chriſt Ieſus the heire of all; and then of his members in all ages. the deſtruction of whom, the Dragon did and doth ſtill watch. *Chap.* 12, 4.

A Deſ-

A Description of the Devill.

HE is called a Dragon, *Chap.* 12. 3. for his cruelty and malice: and a redde Dragon, for his thirst and greedy desire after blood.

His 7. heads shew his manifold sleights and subtilties.

His ten horns shew his great and dreadfull power.

His seven Crownes, signifie the victories he hath gotten.

His taile, of ambition, lust, and covetousnesse, reacheth to Heaven, and brusheth downe the third part of the starres: that is, many of the ministers, from their glorious firmament, to the earth of shame and obscurity. *verse* 4.

This Dragon was chained a thousand yeares. *Chap.* 20. 2.

These yeres the learned do account from the 36. yeere after the birth of Christ, (for then the Divell began to bee madde, because the *Iewes* beeing cast off, the Church of the Gentiles began to increase by the

power of the Gospell preached) untill the time of Pope *Hildebrand*, or *Gregory* the seuenth, who was a wretched conjurer, and familiar of the Divell, and therefore a fit instrument at hand, for the Dragons diuelliſh and perſecuting purpoſes, which with rage and eagerneſſe hee executed, during the time of the ſeaven Vials, the laſt ſeuen plagues.

A deſcription of the firſt Beaſt.

HE is called a Beaſt, *Chap.* 13.1. and ſignifieth in Scripture a monarchy ſomtimes. *Dan.* 17.4.

He is ſayd to riſe out of the Sea) that is out of the boyling and broyling of heathen nations, did the great Citie, the Queene of the nations, or Romane Monarchy ariſe, to tyrannize over the Church of God. *Chap.* 12.15.

His ſeaven heads ſignifie the ſeaven governments of Rome, namely *Kings, Conſuls, Decemviri, Dictators, Tribuni militum, Emperors*

Emperors and Biſhops. Which laſt was not then come when Saint *Iohn* wrote. *Chap.* 17.10.

His tenne heads ſignifie tenne Kings, that is, great povver, large dominion and command.

His ten crownes ſignifie many victories: but in that they are on his hornes, and not on his heads, it ſheweth he prevailed more by his power, then by ſubtilty; contrarily the Dragon, whoſe heads are ſayd to bee crowned. Or as petty Kings uſe to weare their Crownes on their hats, in token of homage they owe, ſo this beaſt, on his horns in token of ſubjection to the Dragon, of whom hee received his throne and authoritie. *Chap.* 13.2

The deſcription of Antichriſt obſerved by the learned to be foure times fully and definitely ſet downe in this Booke.

Chap. 6. 8.

FIrſt by a pale Horſe, having death for his rider, hell for his convoy, and povver, The firſt deſcription.

er over the fourth part of the earth (or *Europe*) to kill with the sword, and with hunger (or the famine of the word, as the blacke horse did by corporall famine) and by beasts, (as Locusts and frogs *Cap.* 9. 16.) by whom shee procured the death spirituall of Kings, and nations, that dranke of the cup of her abominations. This being done, the soules of the Saints cry for vengeance, *ver.* 10. and their cry is heard and request granted under the sixth Seale, *verse* 12. *&.* 17.

CHAP. 9.1.

The second description

MOre at large and in this kind, by his craft and strength, &c.

He is called a star fallen from heaven (or some notable person of great dignitie in the Church: falling like Lucifer, from giving light unto the world, and erecting a Kingdome by a noysome packe of craftie and cruell vermine. He hath the key of the bottomlesse pit: (Or of hell it selfe, whither hee sendeth and letteth in, thousands of soules, thorow the smoakie mists of darkenesse, ignorance and superstition; out of which smoake, came those Locusts (or Abbats,

Abbats, Cardinalls, Monkes, Friers, Prieſts, and Shavelings) which ſting like to Scorpions (or, with damnable errors and hereſies) all ſave the greene ones of God, *ver.* 4. And theſe ſo ſtung, finding no comfort in pardons, maſſes, merits, dirges, croſſes, and the like, ſhall in torment of conſcience ſeek for death and not finde it, *verſe.* 6.

Theſe Locuſts are ſtrong and fierce as horſes; and their crownes ſhew them to be Conquerors. They have the faces of men (or faire pretenſes of holineſſe) but haire of women (or hearts full of Luſt) teeth of Lions (to catch enough, and hold faſt enough: vvitneſſe the many fat morſels they did devoure, where-ever they were ſeated.) Their King is a bad one or *Abaddon*: the Divell, and his Vicar the Pope, the ſpoylers and deſtroyers of the Church of God. Their doctrine is ſet downe, *ver.* 20. Worſhip of divels and idols (or ſpirituall fornication) murder (both ſpirituall and corporall) ſorcery (by reliques *agnus deies*, inchanting prayers to preſerue, from ſhot, ſword, thunder, and the like.) Fornication (corporall, through inordinate luſts and lecherie, increaſed by idleneſſe, and bellicheere, in both ſexes reſtrained

ned from holy Marriage, to a filthy monaſticall life, as by many proofes hath beene made apparant,) theft, (robbing God of his Titles, and beſtowing them on Antichriſt: and coſening men of their goods, by pardons, Iubilees, juggling wares and marchandiſe.

The deſcription is ended, *Chap.* 10. 6. Where the Angel ſweareth, Time ſhall be no more: and the next Angell or ſeventh, blowing the ſeaventh Trumpet, doth ſhew the miſtery to God to be finiſhed of ver. 7.

CHAP. 13. 11.

The third deſcription

THirdly by his growth and manner of government. Hee is called another beaſt (becauſe hee differs from the former (ver. 1.) or civill Romane Emperor, in ſpirituall juriſdiction, tyrannizing ouer men by an eccleſiaſticall power, which the Emperors had not. He is ſaid to riſe out of the Earth (or from a baſe and low eſtate, to mount up through the Emperours favour) by little and little. Hee hath two hornes like

like the Lamb,)signifying his kingdom and his Priesthood, his civill and Ecclesiasticall power, which he usurpeth from Christ but hath indeed from the Dragon; (like whom hee spake) in all his Decrees, Canons, practises and proceedings. He did all that the first Beast could doe) that is, hee is strong and mighty, and nothing inferiour to the Ethnicke Emperour, priding himselfe in lyes and wonders: vers 13. sending fire of excommunication from Heaven; deceiving by damnable Doctrines of Devills, verse 14. Killing and burning for heretiks, all that will not worship the beast, and marking all that doe worship, for slaues and vassals. And this marke must be set in their foreheads) to signifie their profession, and to acknowledge their subjection; or in their right hand) to testifie their absolute actuall obedience to his commands, upon suppofition that he cannot erre. None may buy or sell without this marke, and therefore perjury and breach of promise and faith with Christians, is a vertue in a catholique. Now that *Rome* is this Antichristian Beast, the *Number* doth signifie shew, ver 18. and *λατεινος*, Latine seruice, Romish faith, Romish Church, and sweareth

reth to it in number and measure. Vpon this Beast are seaven Vials of Gods wrath and vengeance, prophetied to bee powred out, *Chap.* 16. and the seventh beeing emptied, it is sayd *that Babylon came in remembrance before God Verse* 19.

CHAP. 17.3.

LAstly by his dangerous and deadly allurements. As the true spouse, (*Chapter* 12.) so heere the adulterous spouse is likened to a Woman; but yet a Whore, for her spirituall adultery; and drunken with the blood of the Saints, though a gorgeous and glorious Whoore in outward shewe, *Verse* 6. The inscription by which she is to bee knowne is called a mysterie, *Verse* 5.

First, as shee takes her selfe to bee the Visible head of the Church, the mysticall bodie of Christ, and the dispenser

penſer of the myſteries of God.

Secondly, as ſhee deſerves indeed, and as the reſt of her titles beare witneſſe: *verſ.* 5. mother of whoredomes, &c.) or a myſterie of all abominations under a pretext of holineſſe.

Now, this Whore of *Babylon, that* rideth on the Beaſt, is not any one man, but a ſucceſſion in government, *Chapter* 17. 18. The Beaſt is ſayd to have ſeven heads, *Chap.* 13. 1. and *Chap.* 17. 7. Which are expounded to bee *Roma Septicollis*, or *Rome* built on ſeven hilles: the names whereof are theſe, *Palatinus, Quirinalis, Aventinus, Viminalis, Cœlius, Exquilinus, Capitolinus.* Or elſe ſeven formes of government, as is ſhewed before, of which the ſixth. viz. the government by Emperours) was in being, when Saint *Iohn* wrote: *Chap.* 17. *Verſe* 10. The ſeaventh was not then come, namely the Eccleſiaſticall government by Biſhops; which ſucceeded at *Rome*, upon the Tranſlation of the Imperiall ſeate to Conſtantinople, and vvas to continue but a ſhort ſpace) or, about two hundred ſeventie ſixe yeeres, viz. from the time of *Conſtantine*,

time, to the time of *Phocas* the Emperour, who gaue to *Boniface Bishop of Rome*, the title of Vniuersall Bishop, and head of all Churches. And by this meanes (the perfection of defection, and Popish corruption comming in) was brought foorth the eight beast, one of the seaven) in shew, because still seeming to succeed the Bishops in Ecclesiasticall forme of government.

The meanes by which Antichrist shall be confounded.

CHAP. II. 3.

1 THey are called two witnesses, and they may signifie either the old, and new Testaments, both which *Antichrist* hath endeauoured to disgrace, deface, corrupt, suppresse and destroy, calling the Scripture a nose of wax:, a dead Letter, a leaden rule; and preferring the traditions of men above them. These witnesses in the primitive

tiue Church, were cloathed in sackcloth, and preached repentance, by the space of five or sixe hundred yeares. But having done their message, the Romane beast made war upon them, and overcame them, so that they lay open to contempt, cared for of none, understood of few, and feared of all to bee medled withall. Yea they were killed) and the very throat of them cut, by a generall censure, printed at *Venice, anno* 1562. Which condemneth all for hereticall, that contradict their traditions.

Thus lay their bodies without vigour, *Verse* 8. (as sometimes the Law, untill it was revived, 2. *Chron.* 34.14.) and worldly men rejoyced, *Verse* 10.) for now they had liberty to doe what they listed, a pardon for all might be procured by their purse.

Yet at last (praised be God) we see these witnesses to arise againe, and beginning to shine in their former glory, *verse* 11.

Which happy alteration and exaltation of them, hath bredde such an earthquake, among the nations, that a good part of them that were in subjection to that City, are fallen from her, and have rejected her yoke, *Verse* 13.

2 Or these witnesses may signifie the

preachers of the word. Two onely are mentioned, becauſe two are ſufficient in Law. Theſe for preaching the foreſayd trueth and doctrine, diſcovering the man of ſinne, and his corruptions, were put to cruell deaths and torments; but roſe againe in the perſon of their ſucceſſours, ſupplying their roome, and ſtill bearing witneſſe to the ſame trueth. Of which grew that memorable and miraculous obſervation, *Sanguis Martyrum ſemen Eccleſiæ*, the Martyrs blood the ſeed of the Church. The mighty and marvellous power of this trueth, hath of latter times ſo encreaſed, that many Kingdoms and great nations, have in few yeeres beene converted thereby, to the true worſhip of the almighty God.

The

The seven last plagues, and Vials of Gods wrath.

CHAP. 16.1.

THe first Viall being powred out, there fell a noysome and grievous sore. Some understand by it the *Poxe*, called *Morbus Neapolitanus*, a strange and loathsome ulcer, which first lighted on the auncient chiefe crutches and supporters of the *Pope*; namely the *Italians*, *Spaniards*, and *Frenchmen*, for their filthy whoredoms and beastlinesse, in the yeare of our Lord ——1494. 1

The second turned the Sea (of the world) into blood, by *Turkish* and *Popish* massacres, murders and mortall warres. 2

The third sheweth the increase of that plague: It commeth home even to the very doores, their rivers and fountains ran blood. 3

The fourth, caused the Sunne (by scorching and drying) to torment with dearth, plagues, and sundry diseases. 4

The fifth darkened the Kingdome of the

Beast: which is fulfilled in the revolt of protestant princes, from obedience to the *Pope*, and it is to them the greatest plague of all others, *Verse* 10.

6 The sixth, dryed up the River *Euphrates*, (which was the best trusted defence of the olde *Babylon*) that is, consumed the riches, honour, glory and strength of *Romish Babylon*. And this maketh the fish, nay, the Frogs, to bestirre themselves: for it is sayd, that three frogges came out] a plurall number; noting their multitude and their threefold direction. For, First they are raised and inspired by the Dragon the Divell.

Secondly, they are maintained by the Beast, *Antichrist*.

And thirdly, they are instructed by the false Prophet, the *Apostatique* Church, to defend the Triple-crowned Monarch the *Pope* of *Rome*.

Frogges they are fitly named, beeing indeede animals of either Element, Ayre, Earth, and Water, croaking in every corner to stoppe the leake, to fill up their *Euphrates*, and to gather againe the Kings of the earth, *Verse* 14.

7 The seaventh Viall foreshewes the finall

finall overthrowe of *Rome*, by Rents, convulsions, and confusions, commotions of their City and Kingdome. And in so fearefull a manner, as may astonish even those that heare thereof.

Revel. 18.4.

Come out of her my people, that yee bee not partakers of her sinnes, and that yee receiue not of her plagues.

A forme of Morning prayer for a private family.

O *God thou art my God, early will I seeke thee,* Psal, 63, 1. *With my soule have I desired thee in the night, and with my spirit within mee, will I seeke thee in the morning.* Esay 26.9. *for when I awake, I shalbe satisfied with thine Image.* Psal, 17, 15.

O Most mighty and glorious God, who art the Lord, the strong God, merciful and gracious, long suffering, & abundant in goodnesse & truth, who keepest mercy for thousands, and forgivest iniquities and transgressions and sinnes, and yet doest by no meanes cleare the guiltie, but visitest the iniquity of the fathers upon the children unto the third and fourth generation. Wee vile and sinfull creatures do acknowledge and confesse, that we have justly provoked the eyes of thy glory; for we have not onely inherited the corruptions of our forefathers: but have multiplied also our owne actuall sinnes and transgressions

greſſions, daily and hourely breaking thy holy lawes and commandements in thought, word and deed: All the imaginations of our hearts are continually evill & in all the parts and powers of our ſoules and bodies, we are defiled and unfit for thy ſervice: our affe&i-ons are carna', our wils crooked & perverſe, our underſtanding blind, our judgement corrupt, our eyes, eares, hands and feet, are all the ſervants of ſin, and ready to run to all exceſſe of riot. And if in mercy thou haſt graciouſly reſtrained us from more groſſe tranſgreſſi-ons, yet have our hearts harboured the ſecret corruptions of our curſed nature, the fruits whereof have appeared in our pride, hypocriſie, envy, impatiencie, infidelity, ſecurity, profaneſſe, luſt, ſelfe love, and ſuch like, by all which wee have diſhonoured thy glorious name, & diſgraced the holy profeſſion which thou haſt called us unto. Yea we freely confeſſe further, to the ſhame and confuſion of our owne face, that whereas thou haſt given us a time of repentance, & afforded us manifold meanes, and ſent thy meſſengers, and miniſters early and late, to make manifeſt unto us the dangers of thoſe works of darkeneſſe, wherewith we have had fellowſhip, and to reclaime & call us into the right way which

leadeth unto life and eternall happineſſe, yet have we ſhut our eyes againſt the light, and refuſed inſtruction, and hardned our hearts. Thus O Lord have wee abuſed thy patience and long ſuffering, and made our ſinnes exceeding ſinfull, by turning thy grace into wantonneſſe: and preſumning upon thy mercy. Iuſt were it with thee, to caſt us out of thy preſence and favour, and that for evermore; and to give us our portion with the divell and the damned in everlaſting flames of hell fire. But farre bee it from us to deſpaire of thy mercy, whoſe compaſſions are beyond al that we can conceive or imagine; and therefore we are bold to appeale from the throne of thy juſtice, to the throne of thy grace, which thou haſt erected for us to flie unto, in thy Son Chriſt Ieſus. And we humblie beſeech thee on the bended knees of our ſoules, to looke favourably upon us for his ſake: for his ſake thou didſt loye us, when wee were thine enemies, & didſt ſend him out of thine owne boſome to ſuffer that accurſed death of the Croſſe for our ſakes: bee pleaſed wee beſeech thee, to make effectuall unto us, that ful and perfect ſacrifice, which hee hath offered once for us: lift thou up the light of thy coũtenance upon us, and put gladneſſe into our hearts,

hearts, yea assure thou our hearts, by this glad tidings, that thou art become our most gracious God and loving Father, and that thou so lovest us, that nothing shall be able to separate thy love from us. Though our sinnes be red as scarlet, thou canst make them white as snow, and though they were in number as the sands of the Sea, yet are thy mercies infinite; we humblie pray thee to magnifie this thy mercie, in passing by the multitudes of our hainous transgressions; naile them all to the crosse of thy deare Son our Saviour, who hath suffered for them, and freed us for ever from the guilt and dreadfull punishment due unto them, from horrour, from hell, and eternall damnation. And that we may be undoubtedly perswaded hereof, good Lord seale unto our soules the assurance of our election, by the gracious operation of thy blessed Spirit within us, and by the power thereof, do thou helpe us to worke out our salvation with feare and trembling. Sanctifie us throughout more and more, both in soule and bodie, that we may be fitted to doe thee service, and supplie unto us all needfull graces, and goe on to make perfect the good worke which thou hast begunne in us. Lord helpe our unbeliefe, and make our weake faith every day

more

more ſtrong to lay hold on thy Sonne our Saviour, and to applie all the ſweete promiſes in thy holy word, and the merits of his death and paſſion unto our ſinfull ſoules. Crucifie the old man, and ſubdue our rebellious affections dayly more and more, that the corruption of our crooked nature may not reſiſt thy worke of grace, nor grieve thy holy Spirit within us, and ſo oft as we doe offend thee, and faile in our holy obedience, doe thou againe renew us by true and unfained repentance. O Lord thou knoweſt our frailtie and weakeneſſe, and we confeſſe we are not able to ſtand, unleſſe thou ſtand by us and ſupport us; we humbly pray thee therefore, as to worke in us a true and godly ſorrow for all our ſinnes paſt, ſo to give us a true reſolution and purpoſe of heart, and power alſo, to amend for time to come. Bee with us this day and ever, at home and abroad, alone and in company, at all times and occaſions; defend and keepe us from the temptations of ſinne and Satan, direct and inable us to ſerve and pleaſe thee, and bleſſe our going out and comming in, henceforth and for ever, give us contented minds in all eſtates, and a holy uſe of proſperity and adverſitie, and if it bee thy good pleaſure, meaſure out unto us ſuch

a por-

a portion of life, health, peace, libertie, maintenance and credit, as shall be most fitting, for our place, charge, and calling, and grant grace unto us, that we may imploy all to the glory of thy great name, the peace of our owne soules, and the benefit of our brethren. Together with us remember in mercy all that belong to thy election, gather thy Saints together, call home thy wandring sheepe, from all quarters of the earth, that there may bee one sheepefold under that one and onely sheepheard Christ Iesus; and doe thou defend and preserve the Churches which thou hast alreadie planted, that thy Gospell may prevaile against the gates of hell and all the powers of darkenesse. Confound the wicked devises of the enemies of thy Sonne Christ Iesus, or if they belong unto thee, wee pray thee speedily to convert them; especially remember thy promise made to thy auncient people the Iewes, who have a long time borne the fearefull curse, which they brought upon themselves, for crucifying the Lord of light. Bee good and gracious to these lands whereof wee are members, and wherein we live, pardon our crying sinnes, which have pierced the clouds, and call for vengeance: the outragious swearing

ring and blaſpheming of thy holy name: the preſumptuous profanation of thy Sacred worſhip and Sabbaths: the pride, idleneſſe, uncleanneſſe, covetouſneſſe, unmercifulneſſe, oppreſſion, and riotous exceſſe, which is every where rife amongſt us. And good Lord worke faith, zeale, ſpeedy repentance, and true converſion in all eſtates and degrees, that ſo thy ſevere and juſt iudgements may be prevented, and thy loving kindneſſe continued to us and ours. Bleſſe in ſpeciall manner and meaſure, thine annointed, and our dread Soveraigne the *Kings* Majeſtie, the *Queene* and his whole Royall Familie, indue them with thy holy Spirit, inrich them with thy heavenly grace, proſper them with all happineſſe here, and hereafter bring them to thine everlaſting Kingdome of glorie. Bleſſe likewiſe all that are in authoritie under him, and ſo guide and governe them by thy grace and ſpirit, that wee thy people may bee governed under them in all peace and godlineſſe. And ſanctifie unto us more and more our peace and proſperity, and continue it if it bee thy bleſſed will; but above all (good Lord) we intreat thee to continue amongſt us the comfortable and glorious light of thy Goſpell: give the ſincere

preaching

preaching thereof a powerfull paſſage, free from lets and hinderances, and make it fruitfull, that the generations to come may enioy the ſame means of ſaving knowledge, which thou haſt in mercie affoorded unto us. Remember in love and tender compaſsion, the afflictions of thy deare children and faithfull ſervants, plead thou the cauſe of ſuch as ſuffer for well doing: ſpeake peace unto the ſoules of ſuch as are diſtreſſed in mind, and groane under the burden of their ſins: cure the ſickneſſes of ſuch as are diſeaſed in body, refreſh them all by thy good Spirit, with the ſtreames of heavenly comfort out of thy holy word, that they may with cheerefull and thankeful hearts, patiently frame themſelves to be ſubject in all things, to thy moſt wiſe and bleſſed will, who as a righteous judge wilt in due time avenge their cauſe, and pitty their caſe, as a loving father. And becauſe we our ſelves are ſubject to the like ſufferings and the time of our change is ſuddaine, and the houre uncertaine when thou wilt appeare; therefore deare Father, prepare us euery day for the day of our viſitation, the time of our triall, the houre of death, and the day of judgement, make us carefull and conſcionable to imploy and improve the talents

which

which thou hast intrusted us withall, that whensoever thou our mercifull Lord and Master shalt call us to an account, we may be found watchfull, and receive the reward of good and faithfull seruants. Be favourable to all Christian families that call upon thy name, and to all such particular persons of our kindred, friends, or familiar acquaintance, for whom wee are in duty and conscience bound more often & earnestly to pray, or to praise thy holy name; bee thou ever present with them, to heare & help them in al their needs, to direct them in all their doubts, to prosper them in all their good endeavours, to relieve them in all their wants, to protect them in all dangers, and to comfort them in all their distresses. And by all meanes doe thou evermore quicken them, to serve thee faithfully in their severall callings, that the fruits of holinesse and righteousnesse, may plentifully appeare in their life and conversation.

And now O Lord, that wee have intreated thee againe, and againe to remember us, let us not forget to praise thy holy name for thy benefits already bestowed upon us, nor bee unmindfull of the multitudes of thy mercies. Thou hast loved us freely with an euerlasting love, from before the foundations of the world

world, and elected us being thine enemies, to be thy adopted children; thou haſt redeemed us by the precious blood of thy deare Sonne, being the ſervants of ſinne, and bondſlaves of Satan: thou haſt called us with a holy calling, juſtified us by faith, ſanctified us in ſome meaſure, by thy holy Spirit, and prepared for us an eternall weight of glory, and a crowne of happineſſe in the heavens. For all theſe thy free and unſpeakeable mercies, we doe from the bottome of our hearts, in all humilitie bleſſe and praiſe thy great & glorious name, beſeeching thee to enlighten the eies of our underſtanding, that we may more & more ſee the infinite greatneſſe of thy love in them. Thou haſt moreover multiplied thy mercies in heaping upon us and our land, temporall bleſsings in abundance, thou haſt given us a long time of peace & much proſperity, under the happy goverment of many gracious Princes, by whoſe meanes we have enjoyed thy bleſſed ordinances, the rich and precious jewels of thy holy word and Sacraments, wherby thou haſt revealed thy will, and ſealed thy loue unto us. Thou haſt preſerved us & our land from deſerved judgements, from ſword, famine, and peſtilence, the ordinary arrowes of thy wrath, yea the eye of thy providence

hath

hath extraordinarily watched over us, and kept us safe from most dreadfull & desperate dangers: how should we forget that mighty deliverance which the world did wonder at, when thou diddest command the wind and seas to fight for us against that insulting fleet of our foes, which in the pride of their heart, 1588 they called invincible, even thou O Lord didst bring them downe, and suddenly scatter and confound them, and thy mighty arme did set us free from the feare of their power, and from the whips and engines of their vowed crueltie. More wonderfull was that deliuerance, when malice, craft and cruelty met often in the darke, and deepely conspired to undermine the whole state of our Kingdom, and so cunningly they proceeded, that to the very houre and instant of execution, all seemed to succeed wel, and then, then o Lord, when one spark had set our whole State on fire, and undone us al, then thou the keeper of *Israel*, who doest not slumber, nor sleepe, diddest stretch out thine hand, & rise up for our deliverance, yea, o Lord, in such an instant, and from such a danger, as made us amazed at the report of thy marveilous and unexpected mercy. What shall we render unto thee our God, for such benefits as these? O give us grace to take the

cup

cup of ſalvation, and to call upon thy name, even upon thy name O gracious Lord God, who doſt ſtill continue to doe us good, notwithſtanding, that we by our unthankfulnes and many hainous ſinnes, do every houre deſerve thy diſpleaſure. Forgive us O Lord this our ingratitude, and forgetfulneſſe, and all other our tranſgreſſions; and ſet thy feare ever before our eyes, that we may leave off to offend thee, & learne more faithfully to truſt in thy mercy, and wait upon thy providence, who doeſt feed, and clothe, and maintaine us, who haſt refreſhed us with comfortable reſt and ſleepe, the night that is paſt, and preſerved us from the dangers of the darkeneſſe thereof, and raiſed us up againe in health and peace, with abilitie to walke in the duties of our calling, we beſeech thee good Lord to go along with us, and to direct us by thy grace to do the things that are pleaſing unto thee, that thou maiſt be well pleaſed with us, and maiſt delight to doe us good, and to bleſſe us with all needfull graces for the comfort of this life, and with eternall happineſſe in that life everlaſting, and heavenly Kingdome, which thou haſt purchaſed to us by the blod of thy deare Sonne our onely Lord and Saviour Chriſt Ieſus, in whoſe name and words,

we proceed further to call upon thee for our ſelves and the reſt of thy people, as hee hath taught us, ſaying, *Our Father, &c.*

A forme of Euening Prayer.

I will lay me down, and alſo ſleepe in peace, for thou only make ſt me dwel in ſafety, Pſal. 4. 8. *Yea, My ſoule ſhalbe ſatisfied as with marow and fatnes, my mouth ſhal praiſe thee with ioyful lips. When I remember thee on my bed & think upon thee in the night watches* Pſ. 63. 5. 6. *For He will ſurely give reſt to his beloved.* Pſal. 127. 2.

O Eternal and everliving Lord God, who art in thine own Majeſty moſt glorious and ful of power, and in thy Son Chriſt Ieſus, moſt gracious and full of mercy, unto all that faithfully cal upon thee & worſhip thee in ſpirit and truth: we poore ſinful creatures do acknowledg & confes to the praiſe of thy great name, that though wee have failed, and come farre ſhort of the performance of the duties which we owe unto thee, yet haſt not thou failed us of any good thing which hath been at any time needfull for us: For as thou haſt bin graciouſly pleaſed to give us a being upon

on the face of the earth, ſo haſt thou mercifully maintained us, preſerved us, & provided for us, even from our mothers breaſts unto this preſent houre. The day that is paſt, doth witneſſe unto us thy fatherly care and providence, in all the paſſages thereof, thou haſt protected us from the dangers which wee were ſubject unto every minute of an houre, thou haſt enabled us unto the duties whereunto thou haſt called us, thou haſt bleſſed us in the things we have taken in hand, far beyond our deſerts, and now againe, thou haſt brought us together in health and peace, and given us a heart to call upon thy holy name, and a deſire to doe thee ſervice. Being thus by thy gracious providence and patience, met together with will and opportunitie, to offer up an Evening ſacrifice of prayer and praiſe unto thy holy Majeſtie; wee beſeech thee (bleſſed Father) that thou wilt be preſent with us according to thy promiſe, and aſſiſt us by thy holy ſpirit, that on the bended knees of our ſoules, we may firſt and above all, magnifie thy great and glorious name, for thy mercies towards us, in thy Sonne Chriſt Ieſus: For whoſe ſake thou haſt choſen us to be thy children, and heires of thy heavenly Kingdome, before the foundations

of the world were layd. By whoſe precious blood thou haſt redeemed us from the power of ſinne and *Satan*, from death and eternall damnation, and haſt reſtored us to the glorious libertie of thine owne children, that we might ſerve thee in holineſſe, & righteouſnes all the dayes of our life, and be glorifi.d with thee hereafter, in thy heavenly Kingdome, whereof thou haſt given unto us a lively and aſſured hope, through the preaching of thy holy word an.i Sacraments. By the power whereof, & thy bleſſ.d Spirit in us, thou haſt in ſome meaſure inlightened our underſtanding, ſanctified our affections, reformed our judgement, ſubdued our will, ſoftened our heart, and given us a true faith to beleeue the great myſterie of our ſalvation, & a holy deſire to live in thy feare, & to ſerve and pleaſe thee, according to thy word. And as thou haſt magnifiedthy mercies ſpiritual towards us, for the ſalvation of our ſoules, ſo haſt thou alſo multiplied thy favours, in temporall benefits for the good of our bodies, and outward eſtate; thou haſt kept and preſerved us from manifold dangers, from many diſeaſes, from many trialls and temptations, from many miſeries & afflictions of this preſent life, into the which thou mighteſt juſtly have caſt

us

us for our sinnes, as well as many of our brethren round about us. Thou hast given us peace and plenty, food & raiment, friends and favour, health and liberty, and that not onely for our necessitie, but even for our sober delight, while many of thy deare children are in prison and restraint, in need & want, diseased in body, distressed in mind, and divers waies exercised, as thy heavenly wisedom hath appointed. All this, and much more hast thou done for us, vile and miserable sinners, who have deserued nothing but shame and confusion. For besides our naturall corruption, in which wee were conceived and borne, and which hath from the crowne of our head, to the sole of the foote, wholly defiled us, wee have rebelled also against thee frō our youth upward, & have increased our actuall sinnes and transgressions, by breaking thy holy lawes and commandements, every day and houre, in thought, word, and deed. Even the best of us must confesse, that we are unprofitable servants & disobedient children, full of hypocrisie and dissimulation in thy holy service, & our best indeavours, full of pride, and vaine-glory, for any good worke thou doest inable us to performe, full of infidelity & unbeliefe; notwithstanding, wee have thy gra-

cious promiſes, thy word and oath, full of ſecuritie & careleſneſſe in theſe laſt and worſt dayes, wherein charity waxeth cold, iniquity doth abound, and thy iuſt judgements hang over our heads for the ſame. Wonderfull is thy mercy O Lord, that we are not long agoe conſumed; & miſerable is our caſe and condition, who have from day to day, put off our repentance, abuſed thy long ſuffering, & patience, preſumed upon thy mercy, and flattered our ſelves in our ſinnes. Thus have we proceeded from evill to worſe, and thereby diſhonoured thy great and glorious name, ſlandered our holy profeſsiō, made ſad thy Saints and deare children, and given the enemies of of thy trueth, occaſion to rejoyce. Our conſciences doe witneſſe againſt us that wee are guiltie, and thou art greater then our conſciences, and much more able to condemne us. Yet farre be it from us, to flee from thy preſence (O Lord) whoſe property is to have mercie, and to forgive, who delighteſt not in the death of a ſinner, but rather that he ſhold turne unto thee, by true repentance and live; Turne us then O Lord, and we ſhall bee turned, convert thou us, and we ſhall be converted, take away from us our hard and ſtonie heart, & give us a heart of fleſh, that we may

tremble

tremble at thy iuſtice, & rejoyce in thy mercie: forgive us our manifold ſinnes, wherby wee have juſtly diſpleaſed and provoked thy Majeſtie, our ſinnes of ignorance and weakeneſſe, our ſins of preſumption & wilfulneſſe, the ſinnes whereby we have diſhonored thy name, grieved thy Spirit, wounded our owne ſoules, or offended our brethren; the ſinnes which wee are moſt prone unto by naturall inclination, cuſtome, company, or other occaſions; forgive our privie pride, our deep hypocriſie, our carnall ſecuritie, our maliciouſneſſe, our covetouſneſſe, our unthankfulneſſe. And more particularly, pardon wee beſeech thee, the ſins of this day, which we have committed, in thought, word, or deed, either doing that which thou haſt forbidden, or neglecting that which thou haſt commanded, or performing the ſame ſo unreverently, coldly, and carelеſly, that thou mighteſt juſtly reject our ſervice as a ſacrifice of fooles, and caſt it as filth into our own faces. For Chriſt Ieſus ſake, wee humbly pray thee to eaſe us of the burden of them all, O vvaſh them away in that ſtreaming fountaine of his blood, which thou haſt ſet open to the houſe of *David*, for ſinne & uncleanneſſe; ſpeake thou the word O Lord, and we thy ſervants ſhall bee healed,

Yea, ſpeake peace unto our conſciences, and ſeale this pardon to our ſoules, by the gracious working of thy bleſſed Spirit within us, that we may lift up our hearts & heads with joy, & be aſſured that our redemption draweth neere. And let the power of thy grace appeare more and more in our lives and converſation for the time to come, make us wiſe to vvraſtle againſt our naturall corruptions, to reſiſt all appearance of evill, & to prevent the occaſions that may dravv us therunto. Let it be ſufficient, and more then enough, that vvee have ſpent the time paſt, ſo vainely and idlely, in ſatisfying our unprofitable, & ſinful luſts, we beſeech thee, that thou vvilt henceforth, more & more ſanctifie us both in ſoule and body, and quicken us unto al holy duties, that wee may ſtrive to amend that which is amiſſe, and to walke with more care and conſcience, vvith more vvildome and diſcretion; indevoring to order all our wayes according to thy bleſſed vvill, to redeeme the time, and to make ſure our election to our own ſoules, vve knovv not how ſuddenly thou wilt call us to give an account of our ſtevvardſhip; we are novv diſpoſing our ſelues to lie down and reſt, vvee knovv not vvhether it bee thy good pleaſure to raiſe us out of our bed againe,

gaine, therefore wee pray thee good Lord, that our hearts may wake, and ever wait for thy comming, though our eyes doe sleep and slumber. Into thy hands vve commend our soules, our bodies and all that wee have, doe thou take care of us, who art the vvatchfull keeper of *Israel*. Let thy Angels pitch their tents round about us, for our preservation from the feares and dangers of the darkneſſe of the night, from fire & tempeſts, from the force and malice of all ſuch as love not the light, free us alſo from vaine dreames, idle thoughts, and vvicked imaginations, and let our meditations be holy, & our reſt comfortable, that our fraile nature being refreſhed with quiet and moderate ſleepe, we may avvake with thee, & vvalke before thee, and be ſincere and upright in thy ſight all the day long. Give reſt likevviſe to thy beloved, thy deare children, and faithfull ſervants, whereſoever they are diſperſed: vvatch over them, that vvatch for us, to preſerve us in peace & ſafetie, bee a ſure guard and rocke of defence unto thine annointed, our dread Soveraigne the Kings moſt excellent Majeſtie, bleſſe and preſerve him, & the noble Queen and Prince, and the vvhole royal family, from all dangers both of body and ſoule, indue them with all

graces

graces needfull for this life, and the attaining of life everlasting: give vvisdome and courage to the honorable Councelors, & Nobles of the land, integrity to the Magistrates, sincerity to the Ministers, loyalty to the people, and true repentance to us all, that forsaking our sins, and seeking to thee for mercy in due time, thou maist be pleased to continue to bee our God, & we may be thy peop'e, from generation to generation: Bee favourable unto all the families that feare thee, and call upon thy name, increase the number of them, and thy graces in them dayly, more & more, and looke down in mercy more particularly, upon all such as are neere & deare unto us, who pray for us, or desire to be remembred in our prayers, beeing tyed by the bands of affinitie, friendship, or familiaritie; thou knowest the thoughts, and desires of their hearts, their speciall complaints, and their necessary wants, supply them we beseech thee, as it shal seeme good to thy heavenly wisedome: convert them that goe astray, confirme them that are entred into the right way and comfort them that are in distresse. Many they are that suffer for thy names sake, many that groane under the burden of their sinnes, many that are wounded in conscience, and afflicted in mind,

many

many that are ſicke in body, & ſubjected to other miſeries; in the tender bowels of thy compaſſions, we beſeech thee to cõmiſerate them, and to bee mercifull unto them, O give them willing hearts to beare thy fatherly corrections, give them patience and ſtrength to indure, and a ioyfull deliverance out of all their trialls at the laſt. And if it ſhall be thy good pleaſure to viſit us thy children, with the like fatherly chaſtiſements, as we dayly and hourely dee deſerve, good Lord ſanctifie thy ſcourge unto us, that we may thereby be ſcoured from the droſſe & corruption of our rotten nature, and made more fit, as veſſels of honour, to doe thee ſervice. And evermore aſſure us that our light afflictiõ, which is but for a moment, ſhall work out unto us, a farre more exceeding & eternall weight of glory, that our patient ſuffring ſhalbe a joyfull conqueſt, our temporall loſſe ſhall be our eternall gaine, yea our very death and grave ſhall be a doore and gate to a life everlaſting, and that in ſuch joy and happineſſe, as eye hath not ſeene, eare hath not heard, nor hath entred into the heart of man to conceive, unto the which, we beſeech thee good Lord to haſten us, for thy mercies ſake, & the merits of thy Sonne Chriſt Ieſus, our onely Mediatour

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and redeemer, unto whom with thy glorious Majestie, and thy blessed Spirit, three persons and one everliving God, wee desire to give and ascribe, as wee acknowledge to bee most due, all honor and glory, might and Majestie, praise and thanksgiving, from this time forth and for evermore, Amen.

A shorter forme of prayer for Morning.

Let the meditations of our hearts, and the words of our mouthes bee acceptable in thy sight, O Lord our strength and our redeemer.

O God most glorious, & in thy Son Christ Iesus most gracious, whose love is infinite, whose mercy indureth for ever, we thy unworthy servants, doe here againe humbly fall downe at the footestoole of thy glorious Majesty, to offer up unto thee a morning sacrifice of praise & thankesgiving, for the continuance of thy favour & love towards us, unto this present houre, we thank thee for preserving us in soule & in body, from the dangers that might have befallen us the night that is past, & for refreshing us with comfortable rest and sleep, and raising us up againe in health and peace, & for giving us a heart at this

this present to praise thy holy name, and to pray unto thee. Wee thanke thee also good Lord, for feeding, clothing, and comforting us in the whole course of our life formerly passed, but chiefely & above all, we blesse thy great & glorious name, for thy unspeakeable love and mercy shewed towards us, in thy son Christ Iesus, whom thou hast freely given and sent out of thine owne bosome, to be the price of our redemption, by suffering for our sakes that accursed death of the crosse. And we thanke thee also for thy holy word & Sacraments, thy Sabbaths, and Ministers, the means which thou hast ordained to bring us to the knowledge of this great mystery of our redemption and faith in thee, for al these thy mercies, we magnifie & praise thy great & glorious name, humbly beseeching thee to affect our hearts with the true sence and feeling of thy love in them, and to stir us up to labor to expresse all manner of thankfulnesse in a holy life and conversation, and in all obedience unto thy blessed will. We confesse O Lord, that we are not worthy the least of thy mercies, and we are unfit & untoward to doe thee any service; for we take pleasure in unrighteousnesse and commit sinne with greedines, daily and hourely, we breake thy holy

lawes

laws and commandements in thought, word and deed, and wee dishonour thy name, and grieve thy good spirit of grace within us: O Lord if thou shouldst straitly marke our iniquities, Lord who shall stand? but there is mercy with thee, that thou maist bee feared, yea with the Lord there is mercy, and with him there is plenteous redemption; In confidence of this thy mercy, we come unto thee most gracious God and loving Father, and from the bottome of our hearts, do upon the bended knees of our soules, humbly beseech thee for Christ Iesus sake to pardon and passe by the multitudes of our daily sins and transgressions. Forgive our great hypocrisie, our pride, our security, our infidelity, and all the vanities and hateful corruptions of our wretched nature, deale not with us according to our deserts, nor reward us according to our works, lest wee be consumed and brought to utter confusion, but mercifully behold us, for our blessed Saviours sake, the son of thy love, in whose blood wee beseech thee to burie all our sins, and to cloathe us with the robes of his righteousnes, that we may appeare holy in thy sight. And send thy holy Spirit into our hearts, that we may be enabled to walke more worthy of thy mercies in time to come

and

and that we may bring forth better fruits of repentance & holy obedience, being carefull with more wisedome and discretion, with more care and conscience to endevour to approve our selues before thee and before men, that others seeing our good workes may glorifie thee our heavenly Father. Let us ever hate sin with a perfect hatred, and flie & eschew all appearance of evill, and labor to prevent all occasions which may draw us thereunto: and Lord give us wisedome to search our owne hearts, that we may find out the evils which we are naturally most prone unto, and may resolve to reforme, & amend whatsoever vve find amisse; and let us grow up as tender plants of righteousnes in al knowledg and godlinesse, in faith, in zeale, in love, in patience, in meekenesse, and in all holy vertues, that so our sanctification may be finished in thy feare, to thine honor and glory, and the everlasting comfort of our ovvn soules. More particularly blesse us in the places, & callings wherin thou hast set us, let us walke alwaies as in thy presence, that wee may be faithfull in the discharge of our duties, knowing & remembring that we must one day giue an account of our vvords and thoughts, as well as of our works and actions, grant good Father

that

that the peace of our cõſcience may be deare and precious unto us, and that wee may with all watchfulneſſe preſerve it from the guiltineſſe of ſinne. And go along with us this day by thy gracious providence, and prolper the things which we ſhall take in hand, in thy feare, make us contented and thankefull alſo for the eſtate in which thou haſt placed us, & by thy bleſſing upon our honeſt labors and endeavors, grant that ſuch a meaſure of outward things may be miniſtred unto us, as is needfull for us. And if it ſhalbe thy good will and pleaſure to trie us by afflictions, we beſeech thee ſo to fit and prepare us unto the ſame, that we may ſubmit our ſelues unto thy holy will in all things, with aſſurance, that thou wilt, according to thy promiſe, cauſe all to worke together, for the beſt unto us, until thou ſhalt have perfected the good worke which thou haſt begun in us, and brought us to thine everlaſting kingdom of glory. Look down alſo in mercie upon all thy people, how ſoever deſpiſed, & diſtreſſed, or wherſoever diſperſed on the face of the earth. Comfort al that be afflicted, and give them patience to indure thy fatherly correction, untill thou ſhalt bee pleaſed to deliver them in thy due time. Be mercifull to all Kings and Princes,

that

that profeſſe & maintainethy truth,moreſpecially we beſeech thee to bleſſe and preſerve the breath of our noſtrils,thine anointed our dread Soveraigne King, together with the Noble Queene,the whole Royall familie,the honorable Councellors,the Nobles, the Magiſtrates,the Miniſters,and the whole people of this Land. Lord fit & furniſh them all with ſuch ſpeciall graces,as their ſeveral places do require, that both Prince & people may long enioy the long continued happy peace and proſperitie,-which thou haſt in great mercie mer cy bleſſed us withall. And ſtill do thou eſtabliſh with us (good Lord) thy holy ordinances,& let the beams of thy glorious Goſpell ſhine more and more brightly amongſt us, for the comfort and converſion of thoſe that belong unto thee in this thy *Iſrael*, and by the power thereof,do thou pierce our ſtonie hearts,that we may be humbled from the higheſt to the loweſt,by true repentance,that ſo our horrible ſins may not hinder thy mercies from us,nor draw down upon our heads thy feareful and deſerved judgments Be good & gracious to all thoſe that thou haſt made neere and deare unto us, by the bandes of nature or grace, though they be farre from us, be thou neere unto them,to comfort & counſel them,tobleſſe & preſerve them as their ſe-

ſeverall neceſsities do require, and keepe us all in thy faith, feare, love, and trueth unto the end. Bee mercifull alſo to our enemies, and turne their hearts, and evermore bring to nought their wicked counſells and imaginations againſt us: but keep us continually, and al thy choſen, under the ſhadow of thy mighty protection, and that for Chriſt Ieſus his ſake our bleſſed Saviour, and redeemer, in whoſe name we are bold to put up theſe our unperfect petitions, and in whoſe words we conclude them as he himſelfe hath taught us to ſay;

Our Father which art in heaven, hallowed be thy name, Thy Kingdome come, thy will be done, in earth as it is in heaven, give us this day our daily bread, And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us, and lead us not into temptation, &c.

The Lord bleſſe us and ſave us, the Lord make his face to ſhine upon us, and be merciful unto us, the Lord turn his favorable countenance towards us, and grant us his peace:

The grace of our Lord Ieſus Chriſt, the love of God the father, and the moſt comfortable fellowſhip of the holy Ghoſt, be with us, & preſerve us both in ſoule and body, to the keeping of faith and a good conſcience, this day and for evermore, Amen.

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A ſhorter forme for the Euening.

Into thy hands wee commend our ſpirits, for thou haſt redeemed us, O Lord God of truth, Pſ 31.5
O let thy bleſſed Spirit helpe our infirmities, for wee know not what to pray as wee ought; Doe thou teach us how to pray, Luke 11. *and let the ſpirit it ſelfe make requeſt for us, with groans which cannot be expreſſed.* Rom. 8. 26.

O Moſt bleſſed and glorious Lord God, we doe not preſume to come into thy preſence, truſting in our owne merits and righteouſnes, for we are of polluted lips, and of uncircumciſed hearts and eares, unworthy to lift up our eyes unto heaven, or to crave any good thing at thy hands, who art a God of pure eyes, and canſt not indure to behold iniquitie, or the leaſt ſtaine of ſinne and corruption. And wee vile wretches are altogether uncleane, & defiled thorow out, both in ſoule and body. We do acknowledge O Lord, that we were conceived in ſin, and borne in iniquity, and have lived in tranſgreſsions of thy holy law, unto this preſent time, the ſinnes of this very day paſt, are ſufficient to make a ſeparation betweene thee and us; for, in the duties which concerne thy worſhip, wee have bin either altogether negligent, or careleſſe and very formall, pretending to draw neere unto thee with our lippes, when our hearts

have bene farre from thee, and in the duties of our calling, we have bene either idle and unprofitable, or unconscionable and unfaithfull, when wee should have performed them in trueth and righteousnesse. Wee have not regarded that royall law, to doe as we would be done unto, we have not cared to redeeme the time, and to improve the talent which thou hast cómitted to our trust, but we haue presumed upon thy mercie, and flattered our selves in our sins, & given liberty to our own lusts, that wee might adde one transgression to another, till there bee no end nor measure. O Lord, if thou shouldest charge us with our particular failings and offences this day, and adde unto them the sins and iniquities of our life past, the burden of them would be sufficient to presse us downe into the bottomelesse pit of hell, that burneth with fire and brimstome. But thou art a gracious God and full of compassion, whose property is to have mercie and to forgive. And thou delightst not in the death of a sinner, but hadst rather he should turne unto thee and live. Do thou O Lord turn us, & we shalbe turned, do thou breake our hard and stony hearts, that wee may bring before thee a sacrifice acceptable unto thee, that in contrition of spirit & true humilitie of soule, we may cast downe our

selves

ſelves at the throne of thy grace, acknowledging the wretchednesse and vilenes of our nature, the greatnesse and hainousnesse of our transgressions, the terrour and fearefulnes of thy iust judgements, and the woefulnesse of our estate, and that wee may also testifie our unfained sorrow, our true and hearty repentance, and our earnest and constant resolution and purpose, to forsake our sinnes, to flie all appearance of evill, to live in thy feare, and to labor & endevour from henceforth wholly to please thee. And being thus truly humbled and cast downe, be thou graciously pleased to receive us to mercy, and that for the merits of thy beloved Sonne, in whom thou art well pleased, for his sake raise us up again by thy quickning spirit, and give us a lively faith to beleeue the comfortable promises made unto us, in thy holy word, say unto our soule, thy sinnes are forgiven, and give us inward assurance, that we shall not die, but live. O Lord helpe our unbeliefe, and strengthen our faith more & more, that we may be able to applie unto our owne soules, the sweete comforts and benefits of that bitter passion of thy sonne, our Sauiour Christ Iesus, that wee may be healed by his stripes, washed cleane by his blood, clothed with the robes of his righteousnesse, and may confidently cast our

whole care on him, for the preſervation and ſalvation, both of our bodies and ſoules. Merciful Father, we beſeech thee go on, ſpeedily to make perfect the good worke that thou haſt begun in us, crucifie in us, the old man, and let us die dayly unto ſinne, mortifie the corruptions of our depraved nature, teach us to denie ungodlineſſe and worldly luſts, and ſanctifie our affections that we may live ſoberly, and godly, in this preſent world, looking for the bleſſed hope, and glorious appearing of the great God, and our Saviour Ieſus Chriſt, who gave himſelfe for us, that hee might redeeme us from all iniquitie, and purifie unto himſelfe a peculiar people, zealous of good works. And herein we beſeech thee, make us fruitfull, being carefull to pleaſe and obey thee, painfull in our place and calling, conſcionable and upright in all our courſes, and let us giue all diligence to adde unto our faith vertue, to vertue knowledge, to knowledge temperance, to temperance patience, to patience godlineſſe, to godlineſſe brotherly kindnes, & to brotherly kindnes love, that at laſt our ſanctification maybe finiſhed in thy feare, to thy glory and our everlaſting comfort. And becauſe thou haſt commanded us to weep with them that weep, and rejoyce with them that rejoyce, and to pray one for

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another, we are bold to become ſuiters unto thy majeſtie in the behalfe of thy Church univerſall, whereſoever diſperſed upon the face of the earth, we beſeech thee to call and convert al that belong unto thee, that the number of thine elect & deare children may be filled, theſe dayes of ſinne ſhortned, and the comming of thy ſonne Chriſt Ieſus haſtned. Bee good and gracious to all Chriſtian Kings and Princes, whom thou haſt made nurſes to cheriſh thy Church and ſ little flocke, and more particularly wee pray thee for the proſperous and happy eſtate of our dread Soueraigne King *Charles* and his Dominions; O Lord keepe him as the apple of thine eye, and endue him and his noble Queene with the Prince and Princeſſe, dayly more and more with grace, wiſdome, and underſtanding, that hee may governe this great people, which thou haſt committed to his charge in all peace and godlineſſe, after thine owne will. Aſſiſt him hereunto with wiſe, honourable, and faithfull Councellors, and place ſuch about him, as are men of courage, fearing thee, and hating covetouſneſſe. Aſſiſt him with learned, godly and zealous, Miniſters, that thy will may bee truely made knowne, and thy holy ordinances and worſhip may be truely mainetained amongſt vs,

and increaſe the number of faithfull paſtors, and place them over thy congregations and bleſſe their labours every where, that ſo the people may bee inſtructed aright, in the knowledge of God their Saviour, in the duties of obedience to their ſuperiours, and of loue one vnto another. Remember we pray thee in mercy, our friendes, kindred, and neere acquaintance, vnto whom we owe reſpect, or of whom we have charge, ſupply their wants, eſpecially in ſpirituall graces, and preſerue vs all in the bond of peace and the vnitie of thy bleſſed Spirit to our liues end. Make vs euer thankefull for the manifold mercies which thou haſt graciouſly vouchafed vs worthy of, and chiefly for thoſe that concerne the ſaluatiō of our ſoules, as our Election, Redemption, Iuſtification, Sanctification in ſome meaſure, and aſſured hope of a glorious and happy eſtate hereafter in the heauens. As alſo for our Health, Wealth, Peace, Libertie, Maintenance, and Preſeruation from time to time vnto this preſent houre. For keeping vs from dangers, and refreſhing vs with comforts the day that is paſt. O Lord wee doe now againe in confidence of this thy loue & mercy, commend and commit our ſelues, our ſoules and

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bodies, and all that wee haue, into thy gracious hands this night, wee do acknowledge that in thee alone we liue and moue and haue our being: and thou art a faithfull creator and keeper, bee with vs and about us, we beseech thee in the darknes of the night. If we wake do thou inlighten vs and beare vs companie, if we sleepe doe thou defend vs from the dangers which we are euery way subiect vnto, and so refresh vs with comfortable rest, that if it shall bee thy good pleasure to raise vs vp in the morning, we may bee thereby inabled to walke before thee, and doe thee better seruice all the day long, and all the dayes of our life: vntill at last, when our bodies shall bee laid downe in the dust, we by thy mighty power shall be raised againe frō the graue vnto glory, and raigne with thee and thy blessed Saints and Angels, in that everlasting Kingdome purchased by the blood of our blessed Sauiour Christ Iesus, vnto whom with thy glorious Maiestie and the holy Spirit, we doe from the bottome of our hearts, againe and againe, giue and ascribe, as is most due, all honour, glory, might, maiestie, praise, and thankesgiuing, from this time foorth and for euermore. *Amen.*

Let thy mighty hand and outstretched

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arme ô Lord be ſtill our defence, thy mercy and louing kindnes in Ieſus Chriſt thy deare Sonne our ſaluation, thy true and holy word our inſtruction, thy grace and holy ſpirit our comfort and conſolation to the ende, and in the ende. And the bleſſing of God Almightie, the Father, Sonne, and holy Ghoſt bee amongſt us and remaine with us, this night and foreuer, *Amen.*

A Grace or Prayer before meate.

THe eyes of all things doe waite upon thee ô Lord, and thou giueſt them their meat in due ſeaſon, thou openeſt thine hand and ſatisfieſt the deſire of euery liuing thing, wee beſeech thee to bleſſe theſe thy good creatures which thou haſt prouided for vs, that our fraile bodies may bee ſtrengthened by them, & fill our ſoules with thy heauenly grace that we may be fitted both in ſoule and body to doe thee ſeruice, to the praiſe of thy name, and our euerlaſting comfort in Chriſt Ieſus our Lord and onely Sauiour, *Amen.*

A Grace

A grace or thankesgiuing after meate.

PRaised bee the Lord our God, even the God of our salvation, who ladeth us dayie with his benefits, & hath now graciously refreshed our bodies with his good creatures, grant O heavenly Father, that by faith we may euer feed on the bread of life, & so be made e blessed both in soule & body for ever. Blesse thy whole Church, the Kings Maiestie, his Royall Family and Realmes, forgive our sins, increase our faith, comfort the afflicted, continue thy Gospel amongst vs, grant it a free passage, make it fruitfull, and bring us at last to thine everlasting Kingdom, for Christ Iesus sake, our onely Saviour and Redeemer.

Another before meate.

GOod Lord forgive us our sinnes, which make us unworthy the least of all thy mercies, & sanctifie us to a sober use of these thy creatures, & all other our duties. Strengthen our hearts with grace, & our bodies with food, that our wants being supplied by thee we may more cheerefully glorifie thee in our callings, all the daies of our lives, through Iesus Christ our Lord.

Another after meate.

VVEe yeeld thee hearty thanks, most mercifull Father, for thy benefits, now receiued and all other thy mercies, wee beseech

beseech thee continually to nourish our soules with the food of thy holy word, that we may grow thereby to a perfect man in thy Sonne Christ Iesus, glorifying thee, here in this life, that we may be glorified with thee in the life to come. Saue thy whole Church, our King, Queene, Prince, Princesse, and these Realmes, make us more thankefull for thy mercies, more mindfull of the poore, and more obedient to thy blessed will, for thy son Christ Iesus his sake, our only Mediator & Redeemer.

Before meate.

VVEe acknowledge thy power and providence, O Lord God, who clothest the grasse, and feedest the fowles, and giuest meat in due season to each liuing thing and we praise thee for thy mercy in prouiding for us so liberally at this present. Wee beseech thee blesse thy good creatures unto us, for the comfort of our bodies, and let our soules hunger and thirst after righteousnesse, and be satisfied with thy mercies, for the merits of thy sonne Iesus Christ, our Saviour and Redeemer.

After meate.

O Lord, thou hast commanded that whether we eate or drinke, or whatsoeuer we doe, all should bee done to the glory and praise of thy great name. We doe therefore acknow-

acknowledg, that as in thee we live, & move, & have our being, so we have bin bountifully fed & refreshed by thee at this present with thy good creatures, and we beseech thee, that we may more and more taste the sweetnesse of thy love in all thy mercies, and be quickned to doe thee faithfull service, all the daies of our life, for thy deare sonnes sake, our only mediatour and Advocate.

Blesse thy Vniversall Church, the Kings Majestie, and his Realms, pardon our sinnes, strengthen our faith, graunt passage to thy Gospell, comfort to thy people, and peace of conscience to us all, for the merits of thy beloved sonne our Saviour Iesus Christ, Amen.

A prayer for Schollers.

MOst gracious God & loving father, who dwellest in heaven above, from whence every good & perfect gift doth come down, and hast instructed me by thy holy word, that if I want wisedome I must aske it of thee: according vnto thy commandement, I here come unto thee, acknowledging that I am a child in yeeres, and a child in understanding, and that I want wisdome & discretion. And of thee it is written, that thou giveſt liberally unto all, and reprocheſt none. I beseech thee who art the father of lights, to enlighten my understanding, first and principally in the know-

knowledge of thee, and of my Saviour Ieſus Chriſt; for to know thee, is life eternall, & to feare thee, is the beginning of true wiſdome. And for this end good Lord, I beſeech thee, to further my deſires, & bleſſe my endevours in the means which I am to uſe for the attaining of learning, ſtrēgthen my memory, ſharpen my wit, increaſe my underſtanding and judgement, & bleſſe me in hearing, reading, writing, meditating, & making uſe of the directions which ſhalbe given me for this end; And do thou bleſſe & direct my teachers and governors, and make me obedient unto them, and thankfull for that thou haſt put into their hearts, to have this care over me. I confeſſe O gracious father, that I have ſinned againſt heauen, and before thee, and am not worthy to be called thy ſon, or to receive any mercie and favour from thee, but I beſeech thee pardon my ſins, and now that I come unto thee the fountaine of wiſedome, and doe aske and ſeeke according to thy commandement, Lord grant my requeſt, for thy mercies ſake, and the merits of my bleſſed Lord and Saviour, Chriſt Ieſus, unto whom with thee, and the holy Ghoſt, three perſons and one God, bee all honour and glory, and praiſe, and thankes both now and for evermore, Amen.

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A prayer before the reading of the word of God.

OPen our eyes, O Lord, that we may see the wonderous things of thy law. And by them, as by a glasse, let us see our owne weakenesse; and by our weakenesse, our wickednesse, and by them both, our cursed wretchednes; And then cause thou thy sweete comforts and consolations, contained in thy Gospell, to shine upon our soules, by a true and lively faith, in Christ Iesus; For whose sake we beseech thee, that our drie and stony hearts may be so moistened and softened, by the sweet deawes & showers of thy heavenly grace, that as good ground, they may plentifully yeeld forth the fruits of true repentance and holy obedience, to the glorifying of thy name, the suppressing of sin, and the increase of all spiritual understanding and wisdome in us, thorow Iesus Christ our Lord and Saviour, Amen.

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